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ABSTRACT

This is an introductory text for the Swazi language, siSwati. Spoken by nearly a half million people in Swaziland, siSwati is one of the Nguni languages of the southeastern branch of the Bantu languages. Each of the 25 lessons in this text covers one or more basic grammatical structures. The first five lessons present the sound system in detail, greetings and classroom expressions, certain grammatical features that are unlike anything in the structure of English, and a summary of siSwati grammar. Lessons 6-22 have the same format: a dialogue containing examples of the new grammatical structure(s), vocabulary and structure sections, and exercises on the grammatical features presented in the lesson. The text, with its seventeen companion tapes, is suitable for use in university language classes or for linguistics students. There are no repetition drills in the text, but it would complement a language program that uses an audio-lingual approach. A siSwati-English glossary is provided. (AMH)

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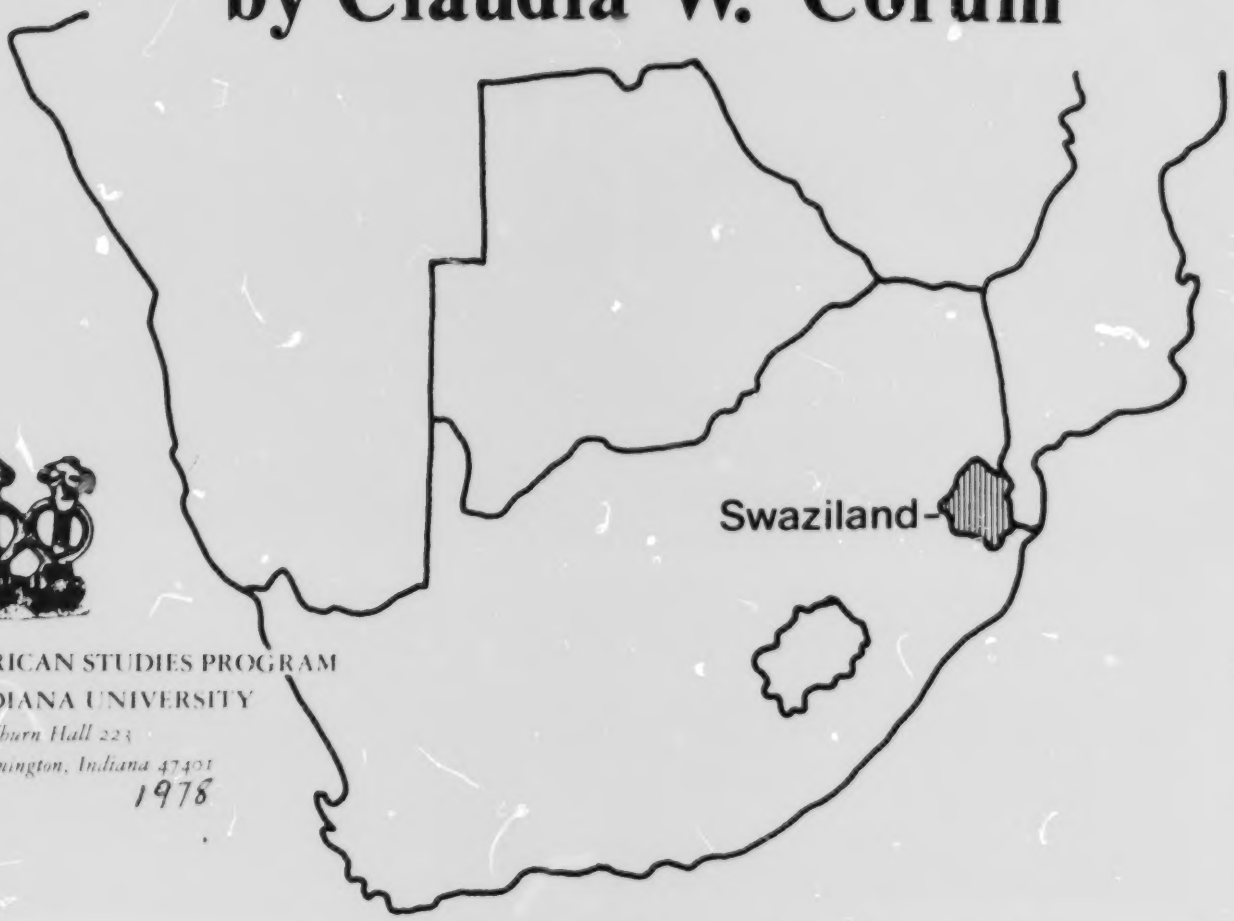
AN INTRODUCTION TO THE siSWATI LANGUAGE

by Claudia W. Corum



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AN INTRODUCTION TO THE SWAZI (SISWATI) LANGUAGE

By

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INTRODUCTION

The Swazi language is spoken by nearly a half million people in the southern African country known as Swaziland. There are an equal number of Swazi speakers who live in the neighboring Republic of South Africa.

Swaziland is a tiny, charming country. After spending many years as a British protectorate, Swaziland achieved its independence in 1968. The ruling clan is the Nkhosi Dlamini. The country's leader, King Sobhuza II, is the longest ruling monarch in the world. He rules over the world's smallest kingdom. Swaziland is only 192 kilometers from north to south, 144 kilometers from east to west. That makes Swaziland larger than Kuwait, smaller than the State of Massachusetts, thus about the size of Wales.

The Swazi take their name, emaSwati, from their great leader of the past, King Mswati, under whose leadership the Swazi nation reached the height of its power. The Swazi language is siSwati. The siSwati name for their nation is kaNgwane. siSwati is one of the Nguni languages of the south eastern branch of the Bantu languages. The other two major languages in the Nguni group are Zulu and Xhosa. siSwati is very closely

related to Zulu. Since zulu has a long written tradition siSwati speakers receive much of their education in Zulu, a fact which greatly increases the influence of Zulu on siSwati. Students of siSwati must be very careful that they are not being influenced by Zulu. We have made every attempt in this text to present "pure" siSwati only. Many words are borrowed from English into Zulu, then siSwati borrows them from Zulu, often using the Zulu prefixes in the process. This makes certain siSwati noun classes look irregular as some of their prefixes are the expected siSwati prefixes, but some are Zulu prefixes.

Each of the twenty-five lessons in the text covers one or more basic grammatical structures. Lesson Two introduces the siSwati sound system in detail. Lesson Three, for which there is an accompanying tape, gives a number of siSwati greetings and classroom expressions. Using these greetings and classroom expressions in the beginning will give the student a chance to actually speak siSwati. Lessons Four and Five are meant to introduce the student to certain grammatical features present in siSwati that are unlike anything in the structure of English. It is hoped that the summary of siSwati grammar in lessons Four and Five will give the

student some perspective as to the place of different grammatical features that he will encounter in later lessons.

Lessons Six through Twenty-two all have the same basic format. There is a dialogue that contains many examples of the grammatical structure to be introduced in that lesson. A Vocabulary section presents words that were introduced for the first time in the Dialogue. The Structure section introduces the various concords, tenses, locatives, etc., that are characteristic of siSwati. Finally, each lesson has a series of short Exercises that test the student's understanding of the grammatical features introduced in the lesson.

There are no repetition drills in this text. For some this text will provide a quick reference for siSwati grammar. For the larger group, those who wish to learn to speak siSwati, the text contains all that is necessary to master the basic system of concords. How the student chooses to learn the material in the texts is to be determined by the learning situation. This text is suitable for use in universities by students who wish to learn a Bantu language, or for linguistics students who would like an outline of a Bantu language to give them an idea of Bantu grammar. The text would complement

a Peace Corps language program that concentrates on an audio-lingual approach. Whatever the learning situation, the student should have access to a siSwati speaker if at all possible. The seventeen tapes that go with the text will provide some exposure to spoken siSwati.

Prior to beginning the study of any foreign language it is worth the time to point out that there is no such thing as a primitive, or, for that matter, a superior language. All languages are intricate systems that link meaning with sound. Every language has patterns and regularities that make possible the learning of a language. Languages organize their sounds into words, and those words into sentences in remarkably similar ways. When those patterns are the same--e.g. both siSwati and English begin sentences with the subject, followed by the verb--then learning that pattern in the new language is not difficult. When the new language has a structure that the student's language does not have, then more time is necessary for the student to learn that structure. One such example concerns English prepositions like <u>at</u>, <u>to</u>, <u>on</u>, <u>from</u>, etc. siSwati does not have prepositions. They understand the relations expressed by the prepositions in English from the context of the sentence and from the verb. Learning how

to express these relations without a set of prepositions is difficult for the student.

On the other hand, siSwati has an elaborate system of concords that mark agreement between nouns and verbs, and between nouns and noun modifiers such as possessives and adjectives. Since English does not have a system of concords the student has no prior exposure to such a construction and will need more time to master it. What this is leading to is that the student should be forewarned that there is not always available a one-to-one translation from siSwati to English or vice versa. A literal, one-to-one translation would sound like nonsense, so an approximate, colloquial translation is used. An excellent exercise for students of any language is to purposely give a literal translation of a passage. This makes the student aware of structural differences and lessens the chances of his translating everything in the new language to or from English.

As the student learns more siSwati he or she may wish to consult other sources of information on the language. Until recently there was very little available. However, several new studies have recently been published. For the most comprehensive account of siSwati grammar the

student is directed to a volume of Ziervogel and Mabuza, entitled A Grammar of the Swati Language (siSwati), published by T.L. Van Schaik Limited, Pretoria. While this volume is better suited for linguists rather than the language learner, the student of siSwati will find a detailed analysis of all aspects of siSwati grammar.

Another volume is, An Elementary Course in siSwati, by A.K. Sibiya, printed by the Swaziland Printing and Publishing Company, Ltd., Mbabane. This volume contains only a very brief sketch of siSwati grammar. The major part of the book, however, is devoted to an extensive English-siSwati vocabulary. Since our own text has only a siSwati-English vocabulary the Sibiya volume is highly recommended as a supplement to this text. It may be obtained from Webster's Book Center in Mbabane, Swaziland.

A new volume by David Rycroft of the London School of Oriental and African Studies has recently appeared. Although this author was not able to obtain the Rycroft volume in time to benefit from it, the volume reportedly contains a detailed analysis of tone and for that reason would also be an excellent supplement to the present text.

While the Sebenta Institute in Mbabane is involved in teaching siSwati they were unwilling to share their materials with the present author so they cannot be recommended.

For exposure to written siSwati one is directed to a series of books used in the Swazi school system to teach reading. The books begin with simple words and build up to some delightful stories. The volumes are entitled Insika 1, 2, 3, etc., by J.S.M. Matsebula. They are published as part of Longman's siSwati Series, Longman Southern Africa (Pty) Limited.

Embarking on the study of a new language is a challenge that will bring the student both joy and frustration. You will find the Swazi warm and receptive to your attempts to speak their language. The memories you make along the way will be as valuable as the language itself.

siSWATI SOUNDS AND ORTHOGRAPHY

1. siSwati Orthography

The orthography of a language is the system of letters used to represent the sounds of that language. In many languages, such as English, there is a standard orthography. In western countries like the United States or the European Countries most of our tradition and culture is passed on from generation to generation in written form. In Swaziland, as in most African countries, tradition and culture are passed on orally from people of one generation to another. For this reason there is no written tradition among the Swazi, and hence, no standardized orthography.

There does exist, however, an orthography that is used to write siSwati and this is commonly accepted. Scholars have requested the acceptance of this writing system as the official standard orthography for siSwati, and it is probable that the acceptance will be forthcoming. We will use this orthography in this text.

Ideally, an orthography should have one symbol or letter to represent every sound in the language. This is not possible for at least two reasons. Firstly, sounds often change their quality slightly under the

influence of neighboring sounds. In English, for instance the sound s sounds like an s in cats, but sounds like a z in dogs. This is due to the influence of the preceding consonant. Since we can predict when a sound will change according to its environment it is not necessary to use different symbols to write that sound.

A second reason for not having every sound in a language represented by a single symbol or letter is that languages, and consequently, their sounds, are in a constant state of change. The orthography we use now in English was codified centuries ago. At that time words were spelled according to how they sounded. Over the centuries, however, those sounds changed, but the spelling did not. We are left with many words which are pronounced quite a bit differently from the way in which they are spelled.

In siSwati the relationship between the symbols used to represent the sounds and the sounds themselves is fairly close. This is because siSwati has not changed much during the years in which it has been written. You can be sure that after several hundred years, the siSwati spelling system will seem just as irregular as the

English spelling system because the sounds of spoker siSwati will have changed, but the writing system will remain the same.

The task of establishing an orthography for any language confronts the problem of dialectal variation. Many sounds in siSwati are pronounced differently according to different regions of the country. The dialect that is commonly accepted as the standard dialect is the dialect of western Swaziland, including the Mbabane area.

2. The Vowels of siSwati

The siSwati vowels are the same as the vowels in English, a, e, i, o, u. In English, vowels are often written any number of ways since the sounds of English have changed a lot since the writing system was established. In siSwati vowels are written pretty much as they are pronounced.

a is pronounced as the a in father.

e is not eee as in see, but rather like the vowel sound in say, sleigh, hey, grey. Many times this e sound is shorter, more like the e in set, or expect.

i is pronounced as the vowel sound in see, deal, she, or squeal. In many cases the i is shorter and is pronounced like the i in it, or inch.

o is as the o in hoe, overt, sow, sew.

u is pronounced as the u in loot, lewd, sue, or shoe.

When vowels come together as the result of putting a prefix that ends in a vowel onto a stem that begins with a vowel, things happen:

(i) If the two vowels are the same, one disappears.

(ii) If the two vowels are different sometimes a -w- or a -y- replaces one vowel completely or is inserted between them to make them easier to pronounce.

Examples:

The prefix lu- plus the noun stem -andle = lwandle

The prefix ku- plus the verb stem -enta = kwenta

The negative a- prefix plus the verb form ibona = ayiboni.

The negative a- prefix plus the verb form uhlala = awuhlali.

(iii) If a prefix ends with -a, as do most of the possessive concords you will learn in Sifundvo 17, and the stem begins with a vowel other than a-, the a- of the prefix becomes -e and the vowel of the stem is dropped.

Examples:

(bantfwana) ba + imindeni = bemindeni

(umntfwana) wa + umuntfu = wemntfu

At the moment these rules will mean little to you. As you go through the lessons, however, you will note what seems an irregularity, a prefix that should be ba-, for instance, but shows up as be-. It is suggested that you return to the rules in this lesson, and see if you can find an explanation for such "irregularities."

You should not have any problems with the pronunciation of siSwati vowels. Later in this lesson we will discuss briefly the phenomenon of tone that does affect the pronunciation of the vowels.

3. The consonants of siSwati

siSwati has many of the same consonants as English and they are pronounced either identical to or very similar to the way they are pronounced in English. There are, however, several consonants that are entirely different from anything we have in English. These will seem awkward at first, just as learning certain English sounds like the -th- sound in thigh or think is difficult for students of English.

The pronunciation of single consonants in siSwati may be similar to the pronunciation of those consonants in English, but you will find consonants combined with other consonants forming consonant combinations that simply don't exist in English. For instance, in English we have the sound h and the sound l. siSwati also has these sounds. In siSwati, however, these two sounds combine to produce a sound that we do not have in English at all. This sound, hl, is very common in siSwati. Such combinations of consonants in siSwati will require careful imitation of your siSwati teacher's pronunciation.

We will list the consonants here and also give the different consonant combinations in a particular consonant most frequently enters into. The siSwati alphabet, once a standard version is accepted, may represent some of these consonant combinations as "letters" distinct from the letters that represent the consonants that form them. That is, h will be one letter, l another, and hl a third "letter". That is because the hl sound is only <u>one</u> sound even though it is represented by two letters. For our purposes, however, we will list all the consonants and important consonant combinations here. In the vocabulary at the end of the text, however, the consonant

combinations will be listed under the letter of the first consonant in the combination, e.g. hl- combinations will be under h.

The siSwati Consonants:

b This sound is not pronounced at all like the English b. Rather than the air going out as it does when you say b in English, the siSwati b is pronounced by sucking in the air. This is known as an implosive sound. The position of the lips is similar to the position of the lips when smoking and puffing a pipe. This sound is very frequent in siSwati and it is important that you learn to make it correctly. If you pronounce the siSwati b like the English b it will be confused with the siSwati sound bh, which is pronounced like the English b. First listen to your siSwati teacher say the following words, then carefully repeat each word after the teacher:

sawubona (hello)

ngiyabonga (thank you)

bantfu (people)

bantfwana (children)

basheyeli (drivers)

kubala (to count)

libito (name)

buhlanu (beads)

Note that if the b <u>follows</u> an m, then the b is pronounced as the b in English, i.e. with the air going <u>out</u>, as in im<u>b</u>uti and kuham<u>b</u>ba.

bh This sound is like the English b even though it is represented by two letters in siSwati. Practice the following words:

sibhamu (gun)

kubhala (to write)

kubhema (to smoke)

libha (a bar)

You may have noticed that the verbs kubala (to count) and kubhala (to write) differ only by one sound, the b versus the bh. If you do not pronounce them correctly you may be using two verbs like write and count.

c Here we come to one of the most distinctive features of the southern Bantu languages, the click. Many people have heard Miriam Makeba's click song and wondered if people in southern Africa really spoke

in clicks. The answer is both 'yes' and 'no'. Yes, because many of the southern Bantu languages do have click consonants, and no, because the pecple do not speak "in clicks" at all. A click is just another consonant like s or d or m. To students of one of the so-called "click languages" the clicks will be both amusing and frustrating.

There are three clicks in the southern Bantu languages. They are borrowed sounds, coming from neighboring language groups. Of the three clicks, some languages, like siSwati, have only one click. Other languages have two, some have all three. We will describe all three clicks here.

The c, which is the only click siSwati has, is made by pressing the tongue against the ridges behind the upper front teeth, then pulling it down sharply. The release of the suction made by pressing the tongue against that ridge causes the click sound. The sound is the same as that made when someone shows disapproval, clicking "tut, tut, tut!"

The c click can be followed by aspiration, a puff of air, represented as ch. There may also be a

nasal sound, usually n, preceding the click, nc. Listen carefully as your siSwati instructor says the following words:

incwadzi	(book)
sigcoko	(cap)
kucala	(to begin)
ngiyacabanga	(I think)
lucingo	(telephone)
kuchamuka	(to appear)
umgwanco	(road)
kucwebe	(it is full)

A second click, represented by a q, is found occasionally in siSwati, always in borrowed words. It is similar to the c and many siSwati speakers do not distinguish between the two sounds. The q is made by cupping the tongue to create suction in the middle part of the roof of the mouth. Pulling the tongue down sharply releases the pressure and creates the click sound. It is essentially the same type of articulation as you made to produce the c. This sound is louder than the c. The q click is often made by children imitating a shot from a gun.

This third click is represented by an x. This click is a lateral click, made on the side of the mouth. It is the same one used to "click" to a horse. This click is present in the name of a southern Bantu language, Xhosa. It occurs only rarely in siSwati, in borrowed words. It does occur, however, in the family name, Nxumalo, which is common among the Swazi.

d The siSwati d is quite like our d in English. It does, however, combine with other sounds to create consonant combinations that will be new to you. One such combination has a nasal sound, n, before the d, producing nd. A common consonant combination in siSwati is dz. This sound occurs in the English word, adze. The dz sound also occurs at the end of many words in English that end in -d. The z sound in these words, however, is represented by the letter s, e.g. buds, heads, beads, etc. Finally, d combines with l to produce the consonant combination dl. While we have this combination in English, as in swindle, we do not have it at the beginning of a word as does siSwati. Note how the different consonant combinations involving d are

prounounced in the following words:

umdlali	(player)
lidada	(duck)
madvutane	(nearby)
dzadzewetfu	(our sister)
budzala	(oldness)
indishi	(basin)
kudla	(to eat)
indlu	(house)
indvodza	(man)
lidladla	(kitchen)
indzaba	(story)
edvutane	(near)

f The siSwati f is pronounced like the English f. A nasal sound, m, occurs with f to produce the consonant combination mf. Another consonant combination that is common in siSwati is tf. Listen to your siSwati instructor pronounce the following words containing f.

kufuna	(to want)
kufika	(to arrive)
lifu	(cloud)
bantfu	(people)

umfana	(boy)
bantfwana	(children)
tinfudvu	(tortoises)

g The g alone should be no problem. A very common consonant combination is ng. In English this is pronounced as one sound as in sing, long, at the end of a word. In the middle of a word, however, it may be pronounced as one sound, as in singer, or it may be pronounced as two sounds, as in linger, finger. In siSwati the consonant combination ng is pronounced as one sound unless it is the first sound in the stem so it will be pronounced as two sounds.

ngena!	(come in!)
-ngani	(friend)
-Ngisi	(English)

If the ng comes later in the word it is pronounced as one sound, as in the English singer.

lilanga	(day)
emalangeni	(currency of Swaziland)
inyanga	(month)
lucingo	(telephone)
silingo	(temptation)

An exception to the rules above is found in the first person personal pronoun ngi. Although the ng sound comes at the beginning of the word it is still pronounced as one sound, not as two sounds, as our rules predict.

h The siSwati h is like its English counterpart. Unlike any other consonants, two h sounds may be put together to form the consonant combination hh. This sound is borrowed from a neighboring language, Afrikaans. It is made just like the single h but is stronger.

Another consonant combination involving h is found very frequently in siSwati. This is the combination hl and its pronunciation is quite unlike anything we have in English. It is made by putting the back part of your tongue against the roof of your mouth to prevent the air from coming out over your tongue as it usually does. The air needed to produce the sound should come out the sides of your mouth as it does when you make an l. Listen as your instructor says the following words:

kuhamba	(to go)
sihambi	(traveler)
lihhashi	(horse)
lihhotela	(hotel)
inhlanti	(fish)
kahle	(well)
kuhlala	(to stay)
emahlombe	(shoulders)
-mhlophe	(white)
umhlaba	(soil, ground)
sihlahla	(tree)
buhlalu	(beads)
inhlamba	(obscene language)

j This sound is pronounced as the j in judge or juice.

kujabula	(to be happy)
jamu	(jam)
luju	(honey)
inja	(dog)
bunja	(rude behavior)

k There is a distinction between a plain k with no puff of air following and <u>kh</u> with a puff of air, called aspiration, following. In English the

plain k is the k sound in skill, whereas the kh sound comes when k is the first sound in the word as in kill. We spell both sounds with the letter k in English. siSwati distinguishes between the two sounds and uses two symbols to represent them.

The plain k has two pronunciations. It is pronounced as k as in English. In addition the siSwati k is frequently pronounced as a g. For the most part it is pronounced as a g when it is the first sound in a word. There are, however, some exceptions to this rule, when k is pronounced as g in the middle of the word. The student has no choice but to learn these exceptions by heart. Since the infinitive prefix is ku- you will find many examples where that k is pronounced as g. For instance,

likati	(cat)
kulala	(to sleep)
kudla	(to eat)
kutsandza	(to like)
kuhle	(it is nice)
kulungile	(o.k., fine)

In the following examples k is pronounced as k. The list includes examples of the aspirated kh sound as well. See if you can hear the difference between these sounds when your siSwati instructor pronounces them.

likululu	(flea)
kukhala	(to cry)
inkhabi	(ox)
sikhala	(hole)
tinkhomo	(cows, cattle)
inkhukhu	(fowls, chicken)
bukhulu	(bigness, greatness)
sikolo	(school)
sikotela	(tin)
bokotini	(cottons)

l,m,n All three of these sounds are pronounced like their English counterparts. The nasal sounds m and n, however, can be followed by other consonants more frequently than they are in English. As you have already learned, all three consonants, l,m, and n, form consonant combinations with other consonants.

kulala	(to sleep)
emalahle	(pieces of coal)
lilanga	(day)
kuma	(to stop)
make	(mother)
makoti	(bride)
umoya	(wind)
kunatsa	(to drink)
emanti	(water)
umndeni	(family)
kungena	(to enter)
inja	(dog)
sinkhwa	(bread)
umnumzane	(head of home)

p This sound is like k in that siSwati distinguishes between plain p and aspirated ph. The plain p is like the English p in spill. The ph sound is like the English p in pill. While English writes both of these sounds with one letter, p, siSwati distinguishes between the two sounds and uses two letters to write them.

lipipi	(pipe)
pelepele	(pepper)

liposi	(post office)
sipunu	(spoon)
liphalishi	(porridge)
kupheka	(to cook)
umpheki	(a cook)
kuphila	(to live, be alive)
kuphuma	(to come from)

r There is no r in siSwati. It only occurs rarely in borrowed words. Even in borrowed words siSwati will often change an r to l, as in khali, the borrowed word for curry.

s The siSwati s and consonant combination sh are pronounced as they are in English.

t The plain t and the aspirated th are distinguished in siSwati in the same way that the plain k and plain p are distinguished from their aspirated counterparts, kh and ph. The siSwati t also enters in several consonant combinations that present new sounds for the student of siSwati.
The consonant combination ts occurs in English, at the end of words like gets, hits, cats, etc. In siSwati this sound can occur at the beginning of

words. Another consonant combination in siSwati is tj. This tj is pronounced like the English ch sound in church or cheese. Listen to these different consonant combinations as your teacher pronounces the following siSwati examples for you.

kuta	(to come)
litafula	(table)
batali	(parents)
litamatisi	(tomato)
siteshi	(station)
intfo	(thing)
kutfunga	(to sew)
thayi	(tie)
thikithi	(ticket)
sitja	(utensil, container)
tjani	(grass)
kutjela	(to tell)
tjwala	(beer)
kutsandza	(to like, love)
lutsango	(fence)
lutsandvo	(love)
kutsi	(to say)

v,w,y These consonants are pronounced as they are in English. As we mentioned in the section on vowels, w and y are often inserted between two vowels to facilitate pronunciation.

z The siSwati z is pronounced as the z in English.

umzala	(cousin)
siZulu	(Zulu language)

4. Tone

Virtually all African languages including siSwati, have tone systems. In tone languages every syllable of a word has a tone. A tone is the pitch in which the syllable is uttered. A syllable always has a consonant and a vowel, such as ba, ku, dza, or um. Remember that some consonant combinations that are represented by two letters are pronounced as one sound. A word contains minimally one syllable, but more commonly contains two or more syllables. Tones are typically high, low, or mid. Tones may also be rising or falling. siSwati has a high tone, a low tone, and a falling tone. Two words that are identical in every sound may differ only in tone. For this reason we say tone is distinctive, because it can be the sole factor distinguishing one

word from another.

High tones are marked with an accent mark over the vowel of the syllable, e.g. bá. Low tones are marked with the accent mark going in the opposite direct on, e.g. bà. A falling tone is marked with a hat-like mark, e.g. bâ. Below are some siSwati words with the tones marked. You should listen carefully as your siSwati instructor pronounces these words. See if you can hear the different tones.

úmúntfù	(person)
úmntfwànà	(child)
úmhlànga	(reed)
ímífùlà	(rivers)
lîsò	(eye)
lídvòlò	(knee)
síSwàtì	(siSwati language)
înjá	(dog)
ínyàmà	(meat)
ínkhôsì	(chief)
lúcîngò	(telephone)
bûbí	(badness)

The importance of tones should not be underestimated.

If you are ever to achieve true fluency in any African language you must use the correct tones. For the beginning student, however, tones are very difficult to master as we have nothing like them in English. Students progress much faster and will have the satisfaction of attaining competence in conversational siSwati when they do not have to worry about tones. Much of the tone system can be learned by carefully imitating your siSwati instructor.

An additional problem with introducing tones at the beginning level of language learning is that tone markings make the words hard to read, and consequently draw attention away from other factors of pronunciation. For these reasons we will not consider tone in this text. Once you have mastered the siSwati in this text you will want to improve your pronunciation by learning the correct tones. For the time being the student is simply advised that siSwati does have tones and that you should listen for them when your instructor speaks and on the tapes, making an effort to imitate them.

5. Stress and Length

Tone is the pitch in which each syllable of a word is pronounced. Stress is the strength with which a

syllable is uttered. One syllable in each word is stressed. We have stress in English, putting stress on one syllable in every word. In siSwati the stressed syllable is easy to determine. siSwati stress always falls on the second-to-last syllable. This is called the penultimate syllable. The penultimate syllable in each of the following words is underlined. Listen as your instructor pronounces these words.

umshay<u>e</u>li	(driver)
siS<u>wa</u>ti	(siSwati language)
imi<u>fu</u>la	(rivers)
bantf<u>wa</u>na	(children)
in<u>ya</u>ma	(meat)
kukhu<u>lu</u>ma	(to speak)
bat<u>sa</u>ndza	(they like)
sawu<u>bo</u>na	(hello)
ngiya<u>bo</u>nga	(thank you)

You may already have noticed that the syllable that is stressed is also longer than the other syllables. The phenomenon is known as length. The penultimate, or stressed, syllable in a word is usually lengthened, often dramatically. Lengthening a syllable makes it

more expressive, just as it does in English, e.g. oooohh, I'm soooo hungry!

Your siSwati will have a much more authentic flavor if you learn to lengthen the penultimate syllable appropriately. As with tones we will not deal with the complicated rules that determine the correct use of length, but being aware that siSwati words have tone and length will help you to learn correct pronunciation as you imitate your siSwati instructor.

6. Summary

We have gone over the sound system of siSwati in fair detail here. No amount of rules or instructions, however, will guarantee correct pronunciation. Descriptions such as we have provided will only give you a better idea of what to look for when you listen to the tapes or to your siSwati instructor. siSwati pronunciation is not difficult as it includes many, many sounds that we already know in English. The sounds that are new, like the clicks, or some of the consonant combinations, will become familiar with use. If you are having problems with a particular sound you may find it helpful to refer to our description of that sound in this lesson.

EXERCISES

Underline the penultimate syllable in each of the following words. If possible have your instructor pronounce them so you can hear the stress and length of the syllable.

1. babe (father)
2. bogogo (grandmothers)
3. emakati (cats)
4. timvu (sheep)
5. indvodza (man)
6. dzadzewetfu (our sister)
7. sanibonani (hello, lit. we see each other)
8. kahle (well)
9. ngiyakhuluma (I am speaking)
10. siNgisi (English language)
11. eMbabane (in, at, to Mbabane)
12. umlimi (farmer)

siSWATI GREETINGS AND CLASSROOM EXPRESSION

3.1 Greetings

Greetings play a very important role in any African culture. You will find the Swazi people very friendly and anxious to exchange greetings. It is common to greet strangers as you pass on the road or in the market.

Below are listed some of the greetings you will encounter. At this point you should learn the greetings and classroom expressions and begin using them immediately. This will give you a chance to familiarize yourself with the sounds of siSwati and to begin making friends. Listen carefully to the tape so that you will use the correct pronunciation and intonation. Do not read the expressions listed here while you are listening to the tape.

3.2 siSWATI GREETINGS

1. Sawubona!	This is the most common, all-purpose greeting.
2. Sawubona, wena wekunene.	This is a more polite way of addressing someone. Wena wekunene literally means 'you who belong here'.

3.	Sawubona, wena weluhlaga.	Similar to wena wekunene, wena weluhlaga literally means 'you of the reed.'
4.	Sawubona, nkhosi.	nkhosi is another polite term
5.	Sanibonani! Sanibona!	Both of these greetings are appropriate ways of saying hello to two or more people.
6.	Yebo, sawubona.	The response to a greeting always begins with yebo, followed by the appropriate greeting.
7.	Unjani?	The most common way of asking a person, "How are you?"
8.	Ngikhona, wena?	'I am fine, and you?'
9.	Uyaphila? Uyaphila yini?	Alternative ways to ask, "How are you?" Yini is simply a question particle.
10.	Ngiyaphila Ngiyaphila, wena?	I am well. I am well, and you?
11.	Ninjani?	'How are you?' addressed to two or more people.

12.	Sikhona.	'We are fine'.
13.	Ngiyabonga	Thank you.
14.	Hamba kahle	'Go well' said by the person who is staying to the person who is leaving.
15.	Sala kahle	'Stay well' Appropriate response to "Hamba kahle', said by the person who is leaving to the person who is staying.
16.	Hambani kahle Salani Kahle	'Go well' and 'stay well' if said to two or more people.
17.	Uphumaphi?	Where are you from?
18.	Ngiphuma eMelika	I'm from America.
	Ngiphuma eKalifonia	I'm from California.
19.	Uhlalaphi?	'Where do you live'. This can mean 'where is the city you reside in' or 'where are you staying at the present time.'
20.	Ngihlala eMbabane	I live, stay in Mbabane.
21.	Libito lakho ngubani?	What is your name?

22.	Libito lami nguBill.	My name is Bill.
	Libito lami nguSusan.	My name is Susan.

3.3 Classroom Expressions

You should learn to use the following classroom expressions in class. This will add to your vocabulary and give you a chance to speak siSwati. Some of the directions for the exercises will be written in siSwati.

3.4 siSWATI EXPRESSIONS FOR THE CLASSROOM

1.	Nco, nco	'Knock, knock.' Accompanies rapping on the door as a person wants to enter.
2.	Ngena	'Come in' to one person.
	Ngenani	'Come in' to two or more persons.
3.	Hlala phansi.	Sit down.
4.	Lucolo, ngifuna kubuta umbuto.	Excuse me, I want to ask a question.
5.	Kulungile	O.K.
6.	Buta.	Ask.
7.	Angiva.	I do not understand.

8.	Awuphindze	'Please repeat' said to one person.
9.	Utsini?	What do you say?
10.	Ngitsi, _____	I say, _____.
11.	Ngiyabona	I understand.
12.	Uyabona yini?	Do you understand?
13.	Phindzani	'Repeat' said to the class by the teacher.
14.	Phindzani futsi	Repeat again.
15.	Humusha ngesiNgisi	'Translate into English' said to one person.
16.	Humusha ngesiSwati	'Translate into siSwati' said to one person.
17.	Yini _"yebo"_ ngesiNgisi?	What does_____mean in English?
18.	Yini _"yes"_ ngesiSwati?	What does_____mean in siSwati?

WORD STRUCTURE: NOUNS

What it Means to Be a 'Word' in siSwati

In English we consider the basic unit of a sentence to be the word. In order to discuss word structure in siSwati, we must first ask if the concept of a word is the same in siSwati as it is English. It is NOT. In English, words are the minimal units that cannot be broken down into smaller units that still have meaning. Words like run, apple, sky, cat, and so on, cannot be broken down into smaller parts.

A stem is the base to which prefixes or suffixes are added. In English the stem of a word is the same as the word itself. To the stem enchant one can add suffixes like -s, as in he enchants me, or -ed as in the cat was enchanted with the mouse; prefixes may also be added to produce forms like dis-enchanted, un-enchanted, and so on. In English, then, we see that the unit that constitutes a word is the same as a stem.

In siSwati we find that the stem is a more basic, smaller unit than a word. The word in siSwati is made up of a stem and obligatorily, a prefix and/or a suffix. A noun like -fula 'river' is only a stem and not a word.

When we add the prefix um- to produce umfula we have a word. In siSwati nouns must have a prefix to be complete. A noun stem is often listed with an initial hyphen, as in -fula, to indicate that it must have a prefix.

Conjunctive vs. Disjunctive Word Division

Many of the early investigators of the southern Bantu languages, the missionaries in particular, developed writing systems for these languages where prefixes were written separate from the noun stem. This system of word division is called disjunctive, and while it makes Bantu languages look more like English, it misrepresents the notion of what constitutes a word in these languages. Speakers of Bantu languages intuitively understand a prefix together with the noun stem to be a word.

Separated from a noun stem a prefix means nothing, just as -ful by itself means nothing in English, though it is understood as a meaningful part of the word in words like unfaithful, or meaningful. For this reason, and for reasons of stress patterns (see Sifundvo 3) we will adhere to a conjunctive writing system wherein the prefix and noun stem are written together and constitute a single word.

Prefixes

At this point you may be thinking that the siSwati prefixes are something like the articles a, (an) and the in English which tell us if a noun is definite or indefinite. Perhaps you are familiar with the French singular articles le and la, un and une, which tell you not only whether a noun is definite (le, la) or indefinite (un, une) but also whether it is masculine (le, un) or feminine (la, une). The articles in English and French are like the siSwati prefixes in that they tell us something about the noun, but they are also quite different in that they are not directly attached to the noun, and they tell us different things about the noun (i.e. whether or not it's definite, or masculine or feminine) than do the siSwati prefixes.

What sorts of information, then, do the siSwati prefixes, give us? siSwati, like all Bantu languages, puts its nouns into classes, just as French as well as many other languages (Spanish, Italian, Russian, etc.), divide up their nouns into classes. The classes in French are based on gender and there are two classes, masculine and feminine. In siSwati, we find not two, but several Noun Classes that are determined, at least partially, by

certain semantic properties other than gender. Such noun classes are the most characteristic feature of the family of Bantu languages.

The Noun Classes

There are several ways to present the noun classes. Here we will outline the major noun classes in a general fashion to give you some idea of the system. Two points should be kept in mind; one is that the system of noun classes presented here has been greatly simplified to facilitate learning. Many details and irregularities that would delight the linguist are left out as they would merely complicate the successful acquisition of the noun class system by the language learner.

A second point is that the semantic criteria used to define the noun classes are by no means consistent. There are many exceptions for every class: i.e., nouns that semantically should belong to one class, but mysteriously show up in another. It is our belief, however, that emphasizing the regularities and patterns that do exist gives the language learner a positive foothold that will better prepare him/her for the inevitable exceptions that riddle any attempts to classify something as dynamic as natural language.

We will be working with a system of eight noun classes. All of the siSwati noun stems we will be discussing fall into one of these eight classes. There are two prefixes for each class; a <u>singular</u> prefix, and a <u>plural</u> prefix. siSwati nouns are made up of a noun class prefix, either singular or plural, plus the stem form.[1] While the form of the noun stem usually stays the same, the prefixes often change their form slightly, usually in such a way as to facilitate pronunciation. In some cases the sounds in the prefix influence the sounds in the stem. Some of these changes are predictable and the student will soon learn when to expect them. In the beginning it will be best simply to memorize the exceptions to the patterns. For the present we will only list the classes and their prefixes along with a few examples.

<u>Class 1.</u>

um-
(umu-) / ba-

In this Class we find mostly nouns referring to persons. The singular prefix um- sometimes occurs as

---

[1] Note here that nouns will be listed in the lexicon at the end of the text alphabetically according to the letter the <u>stem</u> begins with. Both the singular and plural prefixes will be listed with the noun, for example: -oya (um-/im-) 'wind' would be listed under o.

umu-. The plural prefix, ba-, occasionally occurs as be-.

Examples:

Stem	Singular	Plural
-ntfu	umuntfu (person)	bantfu (persons, people)
-fana	umfana (boy)	bafana (boys)
-ngani	umngani (friend)	bangani (friends)
-fati	umfati (woman)	bafati (women)
-ntfwana	umntfwana (child)	bantfwana (children)

Class 1a.

(u-)/bo-

Class 1a. is a subclass of Class 1. Like the nouns in Class 1., the nouns in Class 1a. refer mostly to persons, but these nouns usually denote personal relationships or kinship terms. Nouns in this class usually have no prefix in their singular form, though occasionally an u- prefix does occur. The parenthesis around the (u-) indicate that it is the exceptional form.

Examples:

Stem	Singular	Plural
-make	make (mother)	bomake (mothers)
-babe	babe (father)	bobabe (fathers)

Stem	Singular	Plural
-mzala	umzala (cousin)	bomzala (cousins)
-gogo	gogo (grandmother)	bogogo (grandmothers)
-mkhulu	mkhulu (grandfather)	bomkhulu (grandfathers)

Class 2.

um-
(umu-) /imi-

The nouns in this Class tend to refer to living, animate things that are not people. We find many trees, plants, some parts of the body, a few animals, and some exceptional inanimate nouns in this class. As with the singular prefix in Class 1. the prefix um- often occurs as umu-. Again, the parentheses around this second variant (umu-) indicate that is an exception. Although the plural prefix imi- is written in its full form, it is usually pronounced simply as im- in speaking.

Examples:

Stem	Singular	Plural
-fula	umfula (river)	imifula (rivers)
-timba	umtimba (body)	imitimba (bodies)
-oya	umoya (wind)	imimoya (winds)
-ndeni	umndeni (family)	imindeni (families)
-lomo	umlomo (mouth)	imilomo (mouths)

Stem	Singular	Plural
-lente	umlente (leg)	imilente (legs)

Class 3.

li-/ema-

The nouns in this Class seem to be mostly miscellaneous. Some of the nouns in their plural form refer to things that come in pairs, the singular referring then to one member of the pair. In addition, the names of individuals from different ethnic groups are found in this class. Some nouns in this class are what we call non-count nouns and occur only with the plural prefix.

Examples:

Stem	Singular	Plural
-tsanga	litsanga (thigh)	ematsanga (thighs)[2]
-dvolo	lidvolo (knee)	emadvolo (knees)
-Ngwane	liNgwane (a Swazi)	emaNgwane (Swazi people)
-ngisi	liNgisi (an Englishman)	emaNgisi (Englishmen)

[2] As you were warned in Sifundvo 2, tone can sometimes be the only difference between two words. In this case, the difference could be critical and the student is forewarned.

Litsanga and ematsanga with high tone are the singular and plural form of thigh and thighs, respectively. Litsanga and ematsanga with low tone are the singular and plural form of pumpkin and pumpkins. The opportunities for a serious faux pas are numerous.

Stem	Singular	Plural
-Melika	liMelika (an American)	emaMelika (Americans)
-langa	lilanga (day, sun)	emalanga (days)

Class 4.

si-/ti-

The nouns in this Class defy any semantic generalizations. One finds nouns referring to persons, types of persons, foods, some animals, some parts of the body, and some languages and cultures.

Examples:

Stem	Singular	Plural
-lima	silima (idiot)	tilima (idiots)
-hlahla	sihlahla (tree)	tihlahla (trees)
-kolo	sikolo (school)	tikolo (schools)
-nkhwa	sinkhwa (bread)	tinkhwa (loaves of bread)
-khatsi	sikhatsi (time)	tikhatsi (times)
-tulo	situlo (chair)	titulo (chairs)

Class 5.

iN-/tiN-

In this Class and in Class 6. we have listed the prefix with a capital N. This N represents one of the

four nasal sounds discussed in Sifundvo 2. The four possibilities are n, m, ng as in singer or hanger, and ny as in canyon. Which of these four sounds will occur is determined by the sound of the letter the stem begins with. That is, if the stem of the noun begins with b, p, v, f, or m, the N of the prefix will be realized as m. If the stem of the noun begins with a vowel, a, e, i, o, or u, the N of the prefix will be realized as ny.

If the noun stem begins with a g, the N of the prefix will be the sound written as ng. Finally, before any other letter, t, d, s, z, h, k, or another n, the N will be realized as n. This process of changing the N of the prefix according to the initial sound of the stem is to facilitate pronunciation. In most cases the correct pronunciation is the natural result of juxtaposing the two sounds, and the student will soon become familiar with the spelling of the N in iN- and tiN-.

Nouns in this Class are predominately animals and the class is often called the "animal class." There are, in addition, some inanimate objects in this class.

Examples:

Stem	Singular	Plural
-phisi	imphisi (hyena)	timphisi (hyenas)
-bongolo	imbongolo (donkey)	timbongolo (donkeys)
-bungulu	imbungulu (bug)	timbungulu (bugs)
-buti	imbuti (goat)	timbuti (goats)
-vula	imvula (rain)	timvula (rains)
-atsi	inyatsi (buffalo)	tinyatsi (buffalos)
-anga	inyanga (month, moon)	tinyanga (months, moons)
-alitsi	inyalitsi (needle)	tinyalitsi (needles)
-osi	inyosi (bee)	tinyosi (bees)
-gulube	ingulube (pig)	tingulube (pigs)
-gwenya	ingwenya (crocodile)	tingwenya (crocodiles)
-hlanti	inhlanti (fish)	tinhlanti (fishes)
-dlebe	indlebe (ear)	tindlebe (ears)
-dlu	indlu (house)	tindlu (houses)
-hlitiyo	inhlitiyo (heart)	tinhlitiyo (hearts)
-khala	inkhala (crab)	tinkhala (crabs)
-khomo	inkhomo (cow)	tinkhomo (cows)
-nja	inja (dog)	tinja (dogs)

Class 6.

lu-/tiN-

There is no clear semantic classification for the nouns in this class. They seem to be nouns referring to long objects. The plural prefix for this class tiN- is identical to that of Class 5. The N is realized in the same way as that of Class 5. A large number of the nouns in this Class have a singular form with lu- but have no plural form at all. Some of these are non-count nouns, that is, nouns that cannot be counted.

Examples:

Stem	Singular	Plural
-hlangotsi	luhlangotsi (side)	tinhlangotsi (sides)
-hlanga	luhlanga (reed, stalk)	tinhlanga (reeds, stalks)
-tsi	lutsi (stick)	tinsi (sticks)
-cingo	lucingo (telephone)	tincingo (telephones)
-bisi	lubisi (milk)	
-ju	luju (honey)	
-laka	lulaka (cruelty)	
-tsandvo	lutsandvo (love)	

There are some exceptions to the patterns in this class. -lwimi has the expected singular form lulwimi (tongue) but an irregular plural tilwimi (tongues). The word for sea is lwandle in the singular with no plural form.

Class 7.

bu-

Nouns in this class do not have both a singular and plural prefix. There is only the prefix bu- for the nouns in this class. The nouns are mostly abstract nouns.

Examples:

Stem	
-bi	bubi (ugliness, badness)
-hle	buhle (beauty)
-suku	busuku (night)
-tfongo	butfongo (sleep)
-so	buso (face)
-lima	bulima (foolishness)
-hlobo	buhlobo (friendship)
-sha	busha (youth)
-nzima	bunzima (difficulty)
-fati	bufati (womanhood)

The noun tjwala (beer) is irregular in that it belongs to this class but takes no prefix.

Class 8.

ku-

Like the nouns in Class 7 the nouns in this class have only one form. The prefix ku- is also the infinitive marker for verbs. That is, the infinitive of the verb hamba (go) is kuhamba (to go). When a verb takes the prefix ku- it can be used as a noun, a verbal noun. The English equivalent to this is often called a gerund, or a verbal noun. Some English examples:

Sleeping is good for people.

Dancing is her favorite pastime.

The prefix ku- takes the form kw- before stems that begin with vowels, except for those that begin with o- in which case the prefix is simply k-.

Examples:

Stem	
-fa	kufa (to die, death)
-vuka	kuvuka (to get up, resurrection)
-dla	kudla (to eat, food)
-lala	kulala (to sleep, sleep)
-osa	kosa (to roast, to grill)
-eba	kweba (theft)
-phumula	kuphumula (to rest, a rest)
-pheka	kupheka (to cook)
-phangisa	kuphangisa (to hurry)

-dlala	kudlala (to play)
-hluma	kuhluma (to grow)
-fika	kufika (to arrive, arrival)
-fisa	kufisa (to long or wish)
-etfuka	kwetfuka (to curse)

That completes the eight noun classes. Since the noun class system is the basis of all Bantu grammar, it is important to understand it early on.

The Locative Classes

In addition to the eight classes presented here, there are three additional classes that are often included in a list of noun classes. These are the locative classes, with the prefixes pha-, ku-, and mu-. As with Classes 7 and 8 there are only singular prefixes associated with the noun stems in these classes. The noun stems in these classes are few in number. Moreover, most of the stems are not truly nouns but rather adverbs. Because the members of these classes behave differently from the nouns in the classes we have just discussed, it will be better to discuss them separate from the noun classes, so we are not adding them to our list of eight noun classes.

What Lies Ahead

Beginning with Sifundvo 7 we will discuss the noun classes in detail. There we will see that the system of noun classes is more than just a complicated means of dividing up all the nouns in a Bantu language like siSwati.

Summary

You know now that siSwati words are made up of a stem and either a prefix and/or a suffix. In the case of nouns there will always be a stem belonging to one of eight noun classes, and combined with that stem will be the singular or plural prefix associated with that noun class.

Exercises

I. Below are several nouns listed in their singular and plural forms. For each word identify the part that is the prefix and the part that is the noun stem. Rewrite them separately, but connected by a hyphen. Next to this write the number of the noun class to which the noun belongs. Remember that not all classes have plural prefixes.

Example:

likati/emakati

li-kati/ema-kati

1. makhelwane/bomakhelwane

   _____

2. lugalo/tingalo

   _____

3. sibuko/tibuko

   _____

4. buvila

   _____

5. lidvolo/emadvolo

   _____

6. umfati/bafati

   _____

7. umukhwa/imikhwa

   _____

8. makoti/bomakoti

   _____

9. umunttu/bantfu

_____

10. luhlanya/tinhlanya

_____

II. In what ways does the siSwati system of dividing nouns into noun classes differ from languages like French or Russian that divide nouns into classes based on gender?

THE CONCORD SYSTEM

In Sifundvo 4 we talked only about nouns. We learned that nouns are divided up into eight noun classes and that for each of these classes there is a singular prefix and a plural prefix called the noun class prefixes. A noun, then, is made up of its stem plus a noun class prefix, either singular or plural.

Knowing the noun classes is essential. The structure of the siSwati sentence depends on the noun. In English we do not mark verbs, or adjectives, or demonstratives like this, that, those, in any way to make them "agree" with such things as noun classes. They are marked, in some instances, according to whether or not the noun is singular or plural. If you are familiar with Spanish, French, Russian, or some other European languages, you know that noun modifiers like adjectives "agree" with the gender and the number of the noun. That is, a feminine plural noun will be modified by an adjective that has markers that indicate the noun it modifies is both feminine and plural. In siSwati virtually all parts of speech in a sentence have a marker that "agrees" with the nouns. These markers

are called concords.

Concords are always prefixes. In the lessons that follow you will learn firstly a number of verb stems, then pronoun stems (Sifundvo 16), possessive stems (Sifundvo 17), and adjective stems, (Sifundvo 18 and 19). For each set of stems there is a set of concords that are prefixed to the noun stems. The lists of concords will seem long and complicated at first. Actually, they are long and somewhat tedious to learn, but after a while you will note certain patterns among them such that you will be able to learn them more easily.

Concords are Alliterative

Having learned the noun class prefixes you already know something about the concords. The various lists of concords that are associated with each of the eight noun classes tend to be similar in sound to the noun class prefixes. This similarity of sounds is said to be alliterative. It is this sound similarity between the noun class prefixes and the concords that gives Bantu languages their musical quality. Sometimes the concords and the noun class prefixes are even identical. Thus, for Class 3. nouns, the noun class prefixes are

li-/ema-. The concords that "agree" with singular nouns in this class, that is, nouns with the noun class prefix li-, are li-, leli-, and la-; those that "agree" with the plural nouns in this class, those taking the noun class prefix ema-, are a-, wa-, lama-, and la-. The concords for the Class 4. singular nouns, i.e. those taking the noun class prefix si-, are si-, lesi- and sa-. You are not expected at this point to learn all these concords. They will be presented gradually throughout the text. Here you are presented only with an outline of the system.

Concords as Part of the Verb

The simplest sentence in any language contains a subject and a verb. A subject is usually a noun. As you know, the siSwati noun is made up of a noun stem and a prefix. Verbs in English have infinitive forms using to, as in to go, to see, to bring, etc. The infinitive in siSwati is formed by adding the Class 8. prefix ku- to the verb stem. Thus, for the verb stem -hamba, meaning 'go', we have the infinitive kuhamba 'to go'. In the vocabulary at the end of the text verbs are listed alphabetically according to their stems, but the infinitive prefix ku- is used to

help you identify them as verbs rather than nouns.

With only three exceptions, all verb stems end in -a. The exceptions are kutsi 'to say', kusho 'to say', and kwati 'to know'. This regularity will help you to distinguish a noun stem from a verb stem when the latter does not have the infinitive prefix ku-.

A verb stem is defined as the form without the infinitive marker ku-. In almost every case this stem requires a prefix that refers, or "agrees", with the subject. This prefix is a subject concord. You will learn the subject concords in Sifundvo 7. Just as we use noun to refer to the noun stem complete with its noun class prefix, we will use the term verb form to refer to the verb stem plus whatever concords are prefixed to it.

After a subject-verb sentence the next simplest sentence is subject-verb-object. If this is the case then there will be two concords prefixed to one verb stem. One concord, the subject concord, will "agree" with the noun that is the subject, and one concord, the object concord will "agree" with the noun that is the object. You will learn the object concords in Sifundvo 9. While there must always be a subject

concord prefixed to a verb stem, the object concord is frequently omitted. As long as the object noun is present the object concord does not have to be part of the verb form. If the object noun is <u>not</u> present, however, the object concord is required.

So far, then, we have the following possibilities for sentence building in siSwati: (We will abbreviate subject concord as s.c. and object concord as o.c. here and in future lessons.)

(i) Subject noun - $\underbrace{\text{s.c.-verb stem}}_{\text{verb form}}$

(ii) Subject noun - $\underbrace{\text{s.c.-(o.c.)-verb stem}}_{\text{verb form}}$ - object noun

Remember that every noun is made up of a noun class prefix attached to a noun stem. We use (parentheses) to indicate something is optional, as is the object concord, o.c., above.

If we want to use the negative of a particular verb, the negative marker is prefixed to the subject concord, making the negative marker the first part of the verb form.

$$\underbrace{\text{neg. -s.c.-(o.c.)-verb stem}}_{\text{verb form}}$$

when this happens the final -a of the verb stem changes to -i. This helps you to recognize when a verb form is negative.

Besides the negative marker, the future and past tenses also have markers that are attached to the verb stem to become part of the verb form. To form the future the future marker is put immediately <u>following</u> the subject concord:

$$\underbrace{\text{s.c.-future-(o.c.)-verb stem}}_{\text{verb form}}$$

The past tense is formed by changing the final -a of the verb stem to -e or -ile.

This section has given you an over-simplified sketch of the structure of siSwati verbs. Since you already know how to form siSwati nouns, you now have some idea of what to expect in simple sentences. You are not expected to learn all these formulas at this time. All this information will be presented gradually throughout the lessons that follow. You may find it helpful to return to this lesson from time to time as it summarizes information that will be presented in great detail later.

Concords as Part of Noun Modifiers

There are many ways to modify nouns. Most people think of adjectives when they think of noun modifiers. Actually any word that narrows the class of things referred to by the noun can be thought of as a noun modifier. Given the noun cats, one can modify it by adding the, some, big, their, and so on.

Using this expanded definition of a noun modifier, the noun modifiers we will be learning in siSwati are:

(A.) possessives like, my, your, his, ours, theirs.

(B.) adjectives like big, green, wide, good

(This group includes numbers as well)

(C.) demonstratives like this, that, those

There are no siSwati words for the English definite and indefinite articles, the, a, and an. There are ways, however, to express these notions. These will be mentioned in Sifundvo 9.

In the case of noun modifiers like possessives and adjectives we will learn a set of stems. Prefixed to these stems will be a concord that "agrees" with the noun that the noun modifier, i.e. the possessive or the adjective, is modifying. Although demonstratives are formed in the same way, with a stem and a concordial

prefix, the patterns are not necessarily so regular. The demonstratives are easier to learn as a whole form rather than as a group of stems and prefixes. The demonstratives will be presented in Sifundvo 21.

A. Possessives are composed of a possessive stem prefixed by a possessive concord that "agrees" with the noun that the possessive is modifying. The possessive stems are the equivalent of the English my, your (singular), his/her/its, our, your (plural), and their. Possessives in siSwati follow the nouns they modify rather than precede them as they do in English.

The possessive stem -mi means 'my'. If we take a Class 1. noun like -ngani meaning 'friend' we can modify that noun using a possessive:

umngani wami (my friend)

Here the Class 1. noun stem is prefixed by the singular noun class prefix for nouns in Class 1. um-, to form the noun umngani. The possessive is made up of the stem -mi, prefixed by a possessive concord wa- that "agrees" with singular nouns in Class 1.

The Class 5. noun stem -khomo means 'cow'. The singular noun class prefix is iN- and the plural noun

class prefix is tiN- to form the plural noun tinkhomo 'cows, cattle'.

With a possessive we begin with a possessive stem, this time -kho 'your (singular)'. To this we prefix the possessive concord that "agrees" with plural nouns like tinkhomo in Class 5. The possessive concord in this case is ta-. Thus, we get the phrase:

tinkhomo takho (your cattle)

You will learn the possessive stems and possessive concords in Sifundvo 17. Now we will discuss briefly another type of noun modifier that you will encounter later on in the lessons, the <u>adjective</u>.

B. <u>Adjectives</u> in siSwati include two lists of stems, adjective stems and relative stems. They function identically in the way they are used to modify nouns, but they differ in that they take different concords. You will learn the adjective concords and the relative concords in Sifundvo 18 and 19. As with possessives, adjectives <u>follow</u> the noun they modify.

Adjective stems and relative stems will be listed with a hyphen in the same way we list noun stems with a hyphen. In order to be complete they <u>must</u> be

prefixed with a concord, just as verb stems require minimally, a subject concord, and noun stems require a noun class prefix. The adjective stem -hle means 'nice, good, pretty'. Given a Class 3 noun like -kati 'cat' we can modify it using the adjective stem -hle:

likati lelihle (a nice cat)

Broken down, the structure of this phrase includes a Class 3. noun stem -kati with the singular noun class prefix for Class 3., li-. The adjective stem is -hle, prefixed by the adjective concord leli- which "agrees" with singular nouns in Class 3.

Another example:

umfana lomuhle (a nice boy)

Class 1. noun stem -fana
Singular noun class prefix for Class 1. um-
Adjective stem -hle
Adjective concord for singular Class 1. nouns, lomu-.

To make the plural of umfana lomuhle, we start with the same noun stem -fana, use the plural noun class prefix for Class 1. nouns, ba- to get the noun bafana. Then, for the adjective, we start with the adjective stem -hle and add the adjective concord laba- which

"agrees" with Class 1. plural nouns such as bafana. Thus, we get:

bufana labahle (nice boys)

Adjective and relative stems can be used as predicates in the same way that adjectives are used as predicates in English, as in, Bill is tall, it is difficult, the cat is white, and so on. This may be done in two ways. If a subject noun is present we just prefix to the adjective stem the subject concord that "agrees" with that subject noun.

likati limnyama (the cat is black)

For a Class 3. singular noun like -kati 'cat' we first add the appropriate singular noun class prefix for Class 3. nouns li- to get our subject noun likati. Then to the stem -mnyama meaning 'black' we add the subject concord that "agrees" with Class 3. singular nouns, li-. This gives us a whole sentence.

We should mention here that siSwati does not have a verb 'to be'. This is not uncommon. Many languages, including Russian, do not have the verb 'to be' in all tenses and moods as we do in English. We use the form of the verb 'to be' in the English translation, but

technically speaking, the literal translation of the above example should be cat-black.

There is a copulative in siSwati that is similar to a verb 'to be'. This is ngu- and it can be prefixed to adjective and relative stems. It is translated as 'is' in these cases. It can also be used to predicate the existence of a noun in which case it is prefixed directly to the noun:

ngumelusi (it is a herdboy)

It is frequently used to equate one noun with another:

umfana ngumelusi (the boy is a herdboy)

This copulative is not used, however, with adjective and relative stems. It would not be correct to call the copulative a verb 'to be' since it's usage is highly restricted.

Adjective and relative stems can be used as predicates when there is no subject noun present as well as when there is a subject noun as in the example we have discussed above, likati limnyama. When there is no subject noun present we do not have an appropriate subject concord to prefix to the verb stem and thus complete the verb form. In this case, siSwati does the

same thing English does and uses a dummy subject. In English the dummy subject is 'it', as in, it rains, it is nice, it is cold, etc. In siSwati there is an impersonal subject concord, ku-, which we will translate as 'it'. This impersonal ku- is prefixed to an adjective or relative stem to form a predicate with an unspecified, or impersonal subject.

kuhle (it is nice, pleasant)

kumnyama (it is black)

Unlike a subject concord, the impersonal ku- does not refer or "agree" with any subject noun. Thus, we do not call it a concord, but simply the impersonal ku-. Again, since there is no verb 'to be' in siSwati, a better translation for the two sentences above would be it-nice, and it-black.

Thus, to summarize, we will learn three ways to modify nouns in siSwati:

(A) possessives - my, your, our, etc.

noun possessive concord-possessive stem

(B) Adjectives - big, black, wide, etc.

noun adjective concord-adjective stem

(C) demonstratives - this, that, those, etc.

Adjectives, i.e. those modifiers made up of either an adjective stem prefixed by an adjective concord or

a relative stem prefixed by a relative concord, can also be used as predicates by prefixing to them either a subject concord or using the impersonal ku- when there is no subject noun present.

Demonstratives are also noun modifiers. Rather than learn the demonstratives as compound forms made up of a stem and concord, we will learn them as whole units, so there is not much to be said about them at this point. Demonstratives are <u>prefixed</u> to the nouns they modify as opposed to possessives and adjectives which <u>follow</u> the nouns they modify.

<u>Concords at the Sentence Level</u>

We have only looked at simple sentences or short phrases to see how the concord system works. We said earlier that concords were alliterative. This is easier to see in longer sentences. We have been introduced to subject concords, object concords, possessive concords, and adjective concords. Each of these sets of concords will be presented in the lessons that follow.

To see how important the concords are, note how frequently they appear in a siSwati sentence. For the following sentence we have numbered each marker, concord, or stem so that you can identify them and

translate the whole sentence on your own.

Likati	lami	lelihle	libona	inja	yakho	lendzala.
Li-kati	la-mi	leli-hle	li-bona	iN-nja	ya-kho	len-dzala
1	2	3 4	5	6	7	8 9 10 11 12 13 14

1. Singular noun class prefix for Class 3. (li-/ema-) nouns
2. Class 3 noun stem meaning 'cat'
3. Possessive concord that "agrees" with Singular Class 3. nouns
4. Possessive stem meaning 'my'
5. Adjective concord that "agrees" with Singular Class 3. nouns
6. Adjective stem meaning 'good, nice, pretty'
7. Subject concord that "agrees" with Singular Class 3. nouns
8. Verb stem of kubona meaning 'to see'
9. Singular noun class prefix for Class 5. (iN-/tiN-) nouns
10. Class 5. noun stem meaning 'dog'

    (The -n- in -nja and the nasal -N in the noun class prefix in- merge when the noun class prefix is attached to the noun stem)

11. Possessive concord that "agrees" with Singular Class 5. nouns
12. Possessive stem meaning 'your' (Singular)
13. Adjective concord that "agrees" with Singular Class 5. nouns
14. Adjective stem meaning 'old'

Having gone through the guide to the sentence can you

now translate it into English? The sentence means 'my nice cat sees your old dog'. Notice how all the modifiers of each noun have concords that agree with that noun. The verb has a concord that refers to the subject noun, likati. This verb form does not have an object concord as the object noun is present. If the object noun were not present the object concord would have to be present.

Likati lami lelihle liyayibona.
My nice cat sees <u>him</u> (= your old dog).

This concludes our introduction to the concord system. As you go through the lessons that follow this one, come back frequently to this lesson. Keeping the overall picture in mind will help you to keep all the different concords straight.

EXERCISES

I. Why should the fact that concords are alliterative be helpful in learning them?

II. In siSwati we have learned that there are markers (concords) on the verb and on noun modifiers like adjectives, possessives, and demonstratives that

"agree" with the subject noun. Think of the different parts of speech in an English sentence. Which ones carry markers that depend on (or "agree" with) the subject noun?

III. Look at the vocabulary section at the end of the text. By now you should be able to distinguish nouns from verbs by the way they are listed. Give five examples of nouns, either <u>nouns</u> that you have encountered in the lessons, or new nouns that you find in the vocabulary.

1.
2.
3.
4.
5.

Now give five examples of verbs, first in the infinitive form which is given in the vocabulary. Beside each infinitive form give the <u>stem</u> of the verb.

ex. kulala 'to sleep' -lala

1.
2.
3.
4.
5.

How can you distinguish between verb stems like -lala and adjective stems like -hle? Find five adjective stems in the vocabulary and list them here.

1.

2.

3.

4.

5.

A VISITOR'S FIRST DAY IN MBABANE

Dlamini: a Swazi shopkeeper

Sihambi: a visitor

Dlamini: Sawubona. Usihambi yini?

Sihambi: Yebo, sawubona nkhosi.[3] Ngisihambi

Dlamini: Uphumaphi?

Sihambi: Ngiphuma eMelika.

Dlamini: Uhlalaphi?

Sihambi: Ngihlala eMbabane.

Dlamini: Ufundza kukhuluma siSwati yini?

Sihambi: Yebo, ngifundza siSwati.

Dlamini: Ufunani?

Sihambi: Ngifuna kubuta umbuto.

Dlamini: Kulungile. Buta.

Sihambi: Kuseposini yini lapha?

Dlamini: Yebo.

Sihambi: Ngiyabonga, Dlamini, sala kahle.

Dlamini: Hamba kahle.

---

[3]Note that although spelled nkhosi, this is pronounced nkhos. Listen for this on the tape.

VOCABULARY

Verbs will be listed in the vocabulary sections in their infinitive form, e.g. kusala (to stay). Despite the presence of the infinitive prefix ku-, they will be listed alphabetically according to the initial letter of the verb stem in the lexicon at the end of the text. Nouns will be listed alphabetically by the noun stem with the appropriate singular/plural prefixes following them, e.g. -hambi (si-/ti-).

-hambi (si-/ti-)	visitor
kuphuma	to come from, to get out of
kuhlala	to live, stay, to sit
kufuna	to want
kubuta	to ask
kufundza	to learn, to study, to read
kukhuluma	to speak, to talk, to converse
-buto (um-/imi-)	question
kulungile	good, fine, o.k.
eposini	post office
kuseposini	it is the post office
lapha	here
-phi?	Where? (uphumaphi? Where are you from?)
-ni	What? (ufunani? What do you want?)

STRUCTURE

1. Personal Pronouns

The personal pronouns are like subject concords in that they are always prefixed to the verb.

I	ngi-	we	si-
you (singular)	u-	you (plural)	ni-
he/she	u-	they	ba-

There is a difference between the u- meaning you (singular) and the u- of the third person, meaning he/she. The difference is one of tone. The u- of the second person, you (singular) is low tone, ù-, while the u- of the third person has a high tone, ú-. The student must listen carefully to a siSwati speaker to hear this difference. In many cases context will serve to differentiate the two.

2. Simple Sentence Structure

Word order in simple sentences is like that of English; subject-verb-object.

Ngifuna emanti. (I want water).

Sicela tjwala. (We ask for beer).

Ngifuna lihhotela. (I want a hotel).

If there is no object and the verb will be the last word in the sentence (i.e. it is not followed by an object or an adverb) then the particle -ya- must be inserted immediately before the verb. The -ya- will come after the subject concord or the personal pronoun and before the verb.

Ngibona Musa. (I see Musa).

but: Ngiyabona. (I see, meaning I understand)

Sihamba kahle (We go well)

but: Siyahamba (We are going).

The particle -ya- usually indicates that the action is continuous, that it is going on presently. The -ya- can be used even when the verb is not the last word in the sentence to add this meaning.

Ngiyabona Musa (I am seeing Musa right now)

Bayasebenta kahle (they are working well right now.)

3. Infinitives

The infinitive is formed by prefixing ku- (the Class 8 noun prefix) to the verb.

-hamba (go)	kuhamba (to go)
-funa (want)	kufuna (to want)
-bona (see)	kubona (to see)

Before verbs that begin with vowels this prefix takes the form kw-

-akha (build)	kwakha (to build)
-elekelela (help)	kwelekelela (to help)
-enta (do, make)	kwenta (to do, make)

4. No Verb 'To Be'

There is no equivalent to the English verb to be in siSwati. There is either a subject with a subject concord, or a personal pronoun attached to the predicate.

Ngisihambi. (I am a visitor)

Susan usihambi (Susan is a visitor)

Ngingumlimi (I am a farmer)

In many cases, however, the particle -ngu- serves to link the subject and the predicate. As such, it may be thought of as a verb 'to be'.

Ngingumakhi (I am a builder)

Ungumhlabeleli (You are a singer)

5. Question Particles

You can turn an affirmative statement into a question by adding yini? to the end of the statement.

Bahlala eMbabane (They live in Mbabane)

but: Bahlala eMbabane yini? (Do they live in Mbabane?)

Musa uLiSwati. (Musa is a Swazi)

but: Musa uLiSwati yini? (Is Musa a Swazi?)

Dlamini ufuna tjwala (Diamini wants a beer)

but: Dlamini ufuna tjwala yini? (Does Dlamini want a beer?)

The question particle -phi? (where) can be added on to the end of a verb form.

Musa uphuma<u>phi</u>? (Where does Musa come from?)

Uhlala<u>phi</u>? (Where do you stay?)

Uya<u>phi</u>? (Where are you going?)

6. <u>No Definite or Indefinite Articles in siSwati</u>

Remember that there is no equivalent to the English definite and indefinite articles the, a(n). Whether a noun like tjwala (beer) is definite (the beer) or indefinite (a beer) is usually understood in the context of the situation in which it is used.

7. <u>The Difference Between kuhamba and kuya</u>

Although kuhamba and kuya are both translated

as 'to go' in English there is an important difference in their meaning. Kuhamba has more the meaning of 'to walk' whereas kuya means 'to go' more in the sense of 'to go to a place.'

Ngihamba eposini (I am going to the post office)
but: Baya kaManzini. (They are going to Manzini)
Ngiyakubona Vusi. (I am going to see Vusi)

EXERCISES

I. Translate into siSwati (Humusha ngesiSwati)

1. You (singular) live in Mbabane.
2. Dlamini wants a beer.
3. They are visitors.
4. Does Musa see the visitor?
5. We stay in Mbabane.
6. They want to ask a question.
7. I understand. (Lit. I am seeing)
8. Is Musa an American?
9. Does Musa want water?
10. Where does Musa stay?

II. Convert the following simple sentences into sentences with infinitives by adding the verb <u>kufuna</u> (to want)

as in the example:

Example: Nginatsa emanti (I drink water)

Ngifuna kunatsa emanti (I want to drink water).

1. Bahlala eMbabane.
2. Sifundza siSwati.
3. Ngihlala kahle.
4. Uya eSpiki.
5. Ukhuluma siNgisi.
6. Nicela lihhotela.

III. Convert the following simple sentences into questions by using the appropriate question particle, either -phi? or yini? In some cases either particle may be used.

Example: Ufundza siSwati.

Ufundza siSwati yini?

1. Ngiphuma eMelika.
2. Sihlala eMbabane.
3. Bacela tjwala.
4. Niya eKwaluseni.
5. Ufuna kufundza siNgisi.
6. Ngifuna kuya eMbabane.

IV. Given the question Ufunani? What do you (singular) want?, or Nifunani? What do you (plural) want?, answer according to the cue.

Example: Ufunani?

(drink water) Ngifuna kunatsa emanti.

Nifunani?

(drink beer) Sifuna kunatsa tjwala.

1. Ufunani? (go to Mbabane)
2. Ufunani? (live in Manzini)
3. Nifunani? (ask a question)
4. Ufunani? (speak siSwati)
5. Nifunani? (learn English)
6. Nifunani? (walk to the post office)
7. Ufunani? (ask for a hotel)
8. Nifunani? (ask for a beer)
9. Ufunani? (come from America)
10. Ufunani? (learn to speak siSwati)

WHY DO YOU STUDY siSWATI

Susan: A Swazi student.
Mandla: A young Swazi man.

Mandla: Ufundzani Susan?

Susan: Ngifundza siSwati.

Mandla: Ufundzelani siSwati?

Susan: Ngifundza ngoba umyeni wami liSwati.

Mandla: Usebentaphi?

Susan: Ungumakhi, wakha tindlu kaManzini. Mandla, usebentaphi?

Mandla: Mine, ngingumhlabeleli, ngihlabela tingoma eMbabane.

Susan: Uhlabela ngesiSwati yini?

Mandla: Yebo. Uyakwati yini kuhlabela ngesiSwati?

Susan: Cha! Ngifuna kufundza. Kulukhuni yini?

Mandla: Cha. Ngitakufundzisa.

VOCABULARY

-elani	question particle, why?
ngoba	because
-yeni (um-/ba-)	husband, bridegroom
wami	my
-Swati (li-/ema-)	siSwati person

kusebenta	to work
-akhi (um-/ba-)	builder
kwakha	to build
wakha	he builds
-dlu (iN-/tiN-)	house
ka-	in
mine	me (absolute pronoun, Sifundvo 18)
-hlabeleli (um-/ba-)	singer
kuhlabela	to sing
-goma (iN-/tiN-)	song
kwati (ku + ati)	to know
kulukhuni	it is difficult
kufundzisa	to teach
ngitakufundzisa	I will teach you

STRUCTURE

1. -elani?/ngoba

In this chapter we introduce another question particle -elani? meaning why? Like -phi? and -ni? it is suffixed to the end of verbs. The appropriate answer to a question with -elani? is a sentence with ngoba (because).

Ufundzelani siSwati? (Why do you study siSwati?)

Ngifundza siSwati ngoba ngifuna kukhuluma siSwati kahle. (I study siSwati because I want to speak siSwati well.)

2. The Subject Concords

As we explained in Sifundvo 5 a necessary part of the verb is a prefix referring to the subject of the verb. This prefix can be a personal pronoun, i.e. ngi-, u-, u- or si-, ni-, or ba-, or it may be a subject concord. Each of the eight noun classes has a subject concord that refers to a noun in its singular form and another subject concord that refers to the noun in its plural form. Thus, there are two subject concords for each class just as there are two prefixes for each noun class.

Subject concords are like pronouns in that they refer to a noun, but they are different in that they are present (as prefixes on the verb) whether the subject noun is present or not. In English, pronouns are only used when the noun they represent is not present.

(John) He is in San Francisco.

(The book) Jerry put it on the table.

There is always a subject concord on the verb

regardless of whether the subject noun is present.

The subject concords for each class are as follows:

Class 1. um-/ba- and Class 1a. (u-)/bo-

Subject Concords u- /ba-

Umtali ubona bantfwana. (The parent sees children)

Batali babona bantfwana. (The parents see children)

Umnaketfu ulandza inkhomo. (Our brother fetches a cow)

Banaketfu balandza inkhomo. (Our brothers fetch a cow)

Umdlali udlala ibasketball. (The player plays basketball)

Badlali badlala ibasketball. (The players play basketball)

Umholi ushayela ibhasi. (The supervisor drives the bus)

Baholi bashayela ibhasi. (The supervisors drive the bus)

Class 2. um-/imi-

Subject Concords u-/i-

Umndeni uhlala eMbabane. (The family lives in Mbabane)

Imindeni ihlala eMbabane. (The families live in Mbabane)

Umoya uyaphephetsa. (The wind blows)

Imimoya iyaphephetsa. (The winds blow)

Umkhonto ubulala bantfu. (The spear kills people)

Imikhonto ibulala bantfu. (The spears kill people)

Class 3. li-/ema-

Subject Concords li-/a-

Lihumusha liphuma eJozi. (The crook comes from Johannesburg)

Emahumusha aphuma eJozi. (The crooks come from Johannesburg)

Likati linatsa lubisi. (The cat drinks milk)

Emakati anatsa lubisi. (The cats drink milk)

LiSwati lihlala kaManzini. (The Swazi person lives in Manzini)

EmaSwati ahlala kaManzini. (The Swazi people live in Manzini)

Likati liyaphuma. (The cat is getting out)

Emakati ayaphuma.[4] (The cats are getting out)

Class 4. si-/ti-

Subject Concords si-/ti-

(The subject concords for this class are identical to the prefixes)

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[4] Note the use of the -ya- particle in these verb forms and in the second example given for Class 2. above. As was mentioned before a verb may not stand last in a sentence without the -ya- If the verb takes an object as in the other examples in this section, then the -ya- is not required.

Silima siya eSpiki. (The fool is going to Piggs Peak)

Tilima tiya eSpiki. (The fools are going to Piggs Peak)

Sihlahla simila lapha. (A tree grows here)

Tihlahla timila lapha. (Trees grow here)

Sikhatsi sincane. (Time is short)

Tikhatsi tincane. (Times are short)

Class 5. iN-/tiN-

Subject Concords i-/ti-

Inja inatsa emanti. (The dog drinks water)

Tinja tinatsa emanti. (The dogs drink water)

Ingulube idla imphumphu. (The pig eats mealie meal)

Tingulube tidla imphumphu. (The pigs eat mealie meal)

Inkawu inatsa tjwala. (The monkey drinks beer)

Tinkawu tinatsa tjwala. (The monkeys drink beer)

Incwadzi iyawa. (The book is falling)

Tincwadzi tiyawa. (The books are falling)

Class 6. lu-/tiN-

Subject Concords lu-/ti-

Luhlanga lumila eMbabane. (A reed grows in Mbabane)

Tinhlanga timila eMbabane. (Reeds grow in Mbabane)

Lukhoti lu yandiza (An eagle flies)

(No plural)

Lukhuni luyasha. (The firewood is burning)

Tinkhuni tiyasha. (The firewood-plural is burning)

Class 7. bu-

Subject Concord bu-

Busuku buyabandza. (The night is cold)

Buso buyashisa. (The face hot)

Buhlalu buhle. (The beads are beautiful)

Class 8. ku-

Subject Concord ku-

Kudla kuyabandza. (The food is getting cold)

Kuhamba kubi. (Going is bad, to go is bad.)

Kufundza siSwati kubi! (Learning siSwati is bad!)

The student will notice that the personal pronouns for the third person u-, he/she and ba-, they, are the same as the subject concords for Classes 1. and 1a. It will also be noted that there are more examples of subject concords in the so-called "people classes", Classes 1. and 1a., and in the "animal class", Class 5. This makes sense as animates, people and animals,

are more likely to be the subjects of verbs than are inanimates like the abstract nouns of Classes 7 and 8.

The subject concords behave differently when they are prefixed to a verb that begins with a vowel. Three things happen:

a. The subject concords i- and u- become y- and w- when prefixed to verbs that begin with a vowel.

   Umfana wakha (u-akha) tindlu.

(The boy builds houses)

   Imindeni yosa (i-osa) timbuti.

(The families roast goats)

b. The subject concord a- (Class 3 plural) is dropped before verbs that begin with a vowel.

c. The other subject concords are all combinations of a consonant and a vowel and lose this vowel if they are prefixed to a verb stem beginning with a vowel.

   Bashayeli bosa (ba-ø-sa) timbuti.

(The drivers roast goats)

   Timbuti takha (ti-ø-akha) tindlu.

(The goats build houses)

The subject concords are the first of several "lists" of concords a speaker of siSwati, or any Bantu language for that matter, will have to know. Rather than merely memorizing the lists the student will profit more from using the concords in actual speaking situations.

EXERCISES

Below you will find ten nouns listed with the number of their noun class. Put each noun into the frame provided, making sure to use the correct subject concord that agrees with the noun.

Example:

Banaketfu (1.) our brothers

-hlala eMbabane

Banaketfu bahlala eMbabane.

1. Umshayeli (1.) driver

   -bona Musa.

2. Lisela (3.) thief

   -hlala eMbabane

3. Emasela (3.) thieves

   -natsa emanti.

4. Tilwane (4.) animals

   -natsa emanti

5. Tinkhomo (5.) cows

   -bona bantfu.

6. Umfana (1.) boy

   -sebenta kaManzini

7. Bashayeli (1.) the driver

   -shayela kahle

8. Likhofi (3.) coffee

   -mila lapha

9. Lutwane (6.) the fingernail

   -ncane.

10. Babe (1a.) father

    -phuma eMelika

SIMPLE SIMON SAYS

Susan: eMelika bantfwana badlala umdlalo lotsi "Simple Simon Says" -yini loku ngesiSwati?

Mandla: "Simple Simon utsi" Ngifuna kufundza kudlala.

Susan: Ehe! Ngitsatse sengatsi ngingu "Simple Simon."

Mandla: Kulungile.

Susan: Umangitsi "Simple Simon utsi, sukuma!", wena, usukume. Ngitsi "Simple Simon utsi, Hlala phansi," wena, uhlale. Ngitakutjela intfo lotawuyenta, ngiphangise ute wone.

Mandla: Sukuma! Hlala phansi! Ngifuna kucala umdlalo.

Susan: Kulungile, ngingu "Simple Simon."

Simple Simon utsi, sukuma! (Mandla uyasukuma)

Simple Simon utsi, hlala phansi!

Simple Simon utsi, sukuma!

Gcuma!

Vula umnyango!

Simple Simon utsi, hlala phansi!

Sukuma!

Vala umnyango!

Vula umnyango!

Shanyela siyilo!

Simple Simon utsi, hlala phansi!

Sukuma!

Mandla: Mani! Ngidziniwe. Ngifuna tjwala.

Susan: Simple Simon utsi, Natsa tjwala!

VOCABULARY

-ntfwana (um-/ba-)	child
kudlala	to play
-dlalo (um-/ba-)	game
lotsi	called, named
kutsi	to say
ngitsatse sengatsi ngingu	pretend I am, lit. take me as if I am...
kusukuma	to stand up
kuhlala	to sit, also to stay, to live
hlala phansi	sit down
kutjela	to tell
ngitakutjela	I will tell you -tfo (iN-/tiN-) Thing intfo lotawuyenta - thing which you will do
kuphangisa	to hurry
ute	until
kona	to make a mistake
wona	you make a mistake (Lit. u-ona wona)
kucala	to begin

kugcuma	to jump
kuvala	to close
kuvula	to open
-nyango (um-/imi-)	door
kushanyela	to sweep
-yilo (si-/ti-)	floor
kuma	to stop, (also, to stand)
-dziniwe	be tired
kunatsa	to drink
tjwala[5]	any liquor, usually beer, booze

STRUCTURE

The Imperative

The imperative form of the verb is used for commands. To form the imperative you simply use the stem of the verb, that is, without the infinitive prefix ku-.

bona!	see
bala!	count
khuluma!	speak

---

[5] tjwala and tjani 'grass' are both Class 7 nouns. They are irregular in that they do not take the noun class prefix bu- but they do have all the same concords for this class. Thus, the subject concord for tjwala and tjani is bu-.

hamba! go

If you are addressing two or more people you must add the suffix -ni to form the plural imperative.

bonani! see

fundzani! read

bhalani! write

If the verb stem begins with a vowel, add a y- before the vowel:

yelekelela! help

yakha! build

These vowel initial verbs also form plurals by adding the -ni suffix.

If the verb stem is one of the few verbs in siSwati that has only one syllable, add the suffix -ni to the stem to form the singular and add -nini to form the plural:

-dla monosyllabic verb stem meaning 'eat'

-dlani! eat!

-dlanini! eat! (plural)

-ma monosyllabic verb stem meaning 'stand'

mani! stand!

manini! stand! (plural)

The rules for forming imperatives are easy. Using imperative commands in the classroom is a good way to

learn siSwati verbs. Try playing "Simple Simon utsi" with other students.

EXERCISES

Change the form of the following verbs from infinitive to imperative. Give the singular form unless the plural form is specified.

1. kubhala
2. kuhamba
3. kuya
4. kudla (plural)
5. kwenta
6. kubuta
7. kupha
8. kutsenga (plural)
9. kupheka
10. kosa

VUSI MEETS LETHIWE AND LINDIWE

Vusi: A young Swazi man.

Lethiwe and Lindiwe: Swazi girls.

Lethiwe: Sawubona, Lindiwe! Unjani?

Lindiwe: Yebo, sawubona Lethiwe. Ngikhona, uyaphila yini?

Lethiwe: Yebo, ngiyaphila.

Lindiwe: Ngibona Vusi, uyambona yini?

Lethiwe: Yebo, ngiyambona. Utfwele incwadzi.

Lindiwe: Ngiyayibona.

Vusi: Sanibonani boNkhosi!

Lindiwe: Yebo, sibona wena, unjani Vusi?

Vusi: Ngiyaphila. Ninjani boNkhosi?

Lethiwe: Sikhona. Uyitfweleleni incwadzi?

Vusi: Ngiyitfwele ngoba ngifuna kuyinika Bill. Uyayifuna. Niyambona yini?

Lethiwe: Cha.

Lindiwe: Uyifunelani incwadzi?

Vusi: Uyifuna ngoba ufuna kufundza siSwati.

Lethiwe: Ufunelani kusikhuluma?

Vusi: Ufuna kusikhuluma ngoba usebenta eLuyengo. Bantfu beLuyengo bayasikhuluma.

Lindiwe: Susan uyasifundza futsi.

Vusi: Yebo, ngiyati. Ngitamtfola Bill manje.

Lindiwe: Hamba kahle, Vusi.

Vusi: Salani kahle boNkhosi.

VOCABULARY

kuphila	to be alive, be healthy
uyaphila yini?	greeting, how are you (Lit. you are living?)
kutfwala	to carry. (Also means to carry on the head)
futsi	too, again
-cwadzi (iN-/tiN)	book
-eleni	variant of -elani, why?
kwati	to know
kutfola	to find

STRUCTURE

1. Object Concords

As was mentioned in Sifundvo 5, sentences may be made up minimally of a subject and a verb. Prefixed to the verb is the subject concord that "agrees" with the subject. Sentences may also contain, besides a subject and a verb, an object. Agreeing with whatever noun class the object

belongs to is an object concord. As there are subject concords for the singular and plural forms of each of the eight noun classes, so there are object concords for the singular and plural forms of each of these classes.

The use of the object concords is not as rigorous as that of the subject concords. While verbs must be prefixed with an appropriate subject concord, verbs taking objects may or may not have an object concord. When are object concords used?

a. They are required if the object noun has already been mentioned in another sentence, but is not present.

Bill ufundza siSwati. (Bill studies siSwati).

Here the object noun, siSwati, is present.

Susan uyasifundza futsi. (Susan is studying it too.)

Here the object noun, siSwati, is not present.

In this usage the object concords are like the pronouns in English.

B. Object concords may or may not be used if the object noun is present.

Bill utfwala incwadzi. (Bill carries a book).

Bill uyitfwala incwadzi. (Bill carries a book, a specific book.)

In the second example the use of the object concord

is optional since the object noun it agrees with is present. Using the object concord when the noun is present, however, makes the object noun more specific. Since siSwati has no definite or indefinite articles the use of the object concord when the object noun is present serves as a way to make a noun definite; or specific.

c. Along the same lines, object concords are used when the object noun is present for purposes of emphasis.

The following examples show how the object concords are used. If the object noun is not present and the object concord is used, then the verb will be the last element in the sentence, thus requiring the use of the -ya- particle. The order of words and particles in a sentence with an object concord will be:

Subject s.c.-ya-o.c.-verb

where s.c. = subject concord and o.c. = object concord. The object concords will always be listed with hyphens on both sides, e.g. -m-, as they are <u>always</u> preceded by something and followed by the verb.

The personal pronouns, as you recall, function as subject concords, and likewise have object concords that "agree" with them when they are the object of the

sentence. The object concords for the first and second persons are:

me -ngi-	us -si-
you (singular) -ku-	you (plural) -ni-

Simelane uyangibona. (Simelane sees me.)

Bantfwana bayakubona. (The children see you.)

Simelane uyasibona. (Simelane sees us.)

Bantfwana bayanibona. (The children see you.)

As you will notice the object concords are almost identical in form to the personal pronouns. This is also the case with the object concords that agree with the noun classes. There are many that are identical to the subject concords and those that differ do so in predictable ways.

The object concords are as follows:

Class 1. um-/ba- and Class 1a. (u-)/bo-

Object Concords -m-/-ba-

(Class 1.)

Simelane ubona umshayeli. (Simelane sees the driver.)

Simelane uyambona. (Simelane sees him.)

Simelane ubona bashayeli. (Simelane sees the drivers.)

Simelane uyababona. (Simelane sees them.)

(Class 1a.)

Bantfwana babona babe. (The children see the father.)

Bantfwana bayambona. (The children see him.)

Umshayeli ubona bobabe. (The driver sees the fathers.)

Umshayeli uyababona. (The driver sees them.)

Class 2. um-/im-

Object Concords -wu-/-yi-

Umshayeli ubona umtfwalo. (The driver sees the bag.)

Umshayeli uyawubona. (The driver sees it.)

Umshayeli ubona imitfwalo. (The driver sees the bags.)

Umshayeli uyayibona. (The driver sees them.)

Class 3. li-/-ema-

Object Concords -li-/-wa-

Emaphoyisa acosha lisela. (The police chase the thief.)

Emaphoyisa ayalicosha. (The police chase him.)

Emaphoyisa acosha emasela. (The police chase the thieves.)

Emaphoyisa ayawacosha. (The police chase them.)

Class 4. si-/ti-

Object Concords -si-/-ti-

Indvodza ibona sikolo. (The man sees the school.)

Indvodza iyasibona. (The man sees it.)

Indvodza ibona tikolo. (The man sees the schools.)

Indvodza iyatibona. (The man sees them.)

Class 5. iN-/tiN-

Object Concords -yi-/-ti-

Umtfwana ubona inja. (The child sees the dog.)

Umtfwana uyayibona. (The child sees it.)

Umtfwana ubona tinja. (The child sees the dogs.)

Umtfwana uyatibona. (The child sees them.)

Class 6. lu-/tiN-

Object Concords -lu-/-ti-

Umakhi ubona lutsango. (The builder sees a fence.)

Umakhi uyalubona. (The builder sees it.)

Umakhi ubona tintsango. (The builder sees fences.)

Umakhi uyatibona. (The builder sees them.)

Class 7. bu-

Object Concord -bu-

Umfati utsenga buhlalu. (The woman buys beads.)

Umfati uyabutsenga. (The woman buys them.)

Class 8. ku-

Object Concord -ku-

Tinkhomo titsandza kudla. (The cows like food.)

Tinkhomo tiyakutsandza. (The cows like it.)

You will notice that where the object concords differ from the subject concords it is usually by having a y- or w- before i or u respectively. This y or w is there to prevent two vowels from coming together as they would if the subject concords immediately preceded the object concords.

A second phonological change affects the object concords in the same way as it affects the subject concords. That is, when an object concord precedes a verb that begins with a vowel, the vowel of the object concord is lost:

Umfati wakha sikolo. (The woman builds a school.)

Umfati uyasakha. (The woman build it.)

(u-ya-si-akha = uyasakha)

Umfati wakha tikolo. (The woman builds schools.)

Umfati uyatakha tikolo. (The woman builds them.)

(u-ya-ti-akha = uyatakha)

As with the subject concords the best way to learn these object concords is not by memorizing a list, but rather by using them whenever possible.

2. The Reflexive

The reflexive, rendered in English by forms like myself, himself, herself, is formed regardless of noun class by the single object concord -ti-.

Ngiyatibona (I see myself)

Umshayeli uyatibulala (The driver kills himself)

Inja iyatiluma (The dog bites itself)

3. The Imperative with an Object Concord

In Sifundvo 8 we learned how to form simple imperatives simply by using the stem of the verb without the infinitive prefix ku-. The subject concord u- (you) is not required in imperatives because, as in English, the 'you' is understood. Imperatives, however, may take an object concord. In this case, the verb ending, which is usually -a, is changed to -e. The imperative for a verb with a plural subject is still formed by adding -ni.

bona! (See! 'you' understood)

but: mbone! (See him!)

mboneni! (See him! 'you' plural understood)

shaya! (hit! 'you' understood)

but: bashaye! (hit them!)

bashayeni! (hit them! 'you' plural understood)

Vakashela! (Visit!)

but: sivakashele! (Visit us!)

sivakasheleni! (Visit us! 'you' plural understood)

EXERCISES

I. Translate the following pairs of sentences into siSwati.

Underline the object concord.

Example:

I see Simelane.	Ngibona Simelane
I see him.	Ngimbona.

1. Vusi sees the cat.

   Vusi sees it.

2. The dog eats meat.

   The dog eats it.

3. Father teaches the children.

   Father teaches them.

4. Susan learns siSwati.

   Susan learns it.

5. People buy things.

   People buy them.

6. Cows see goats.

   Cows see them.

7. The driver drives the bus.

   The driver drives it.

8. The builder builds houses.
   The builder builds them.
9. Mandla likes to buy things.
   Mandla likes to buy them.
10. The American reads the newspaper.
    The American reads it.

II. Translate the following sentences from siSwati into English. Following each sentence is the object noun that the object concord refers to.

1. Simelane uyatibona. (tinkhomo)
2. Ngiyayitsenga. (inyama)
3. Ngiyatishaya. (ngi)
4. Likati liyalunatsa. (lubisi)
5. Simelane uyatibona. (Simelane)
6. Bashaye! (bantfu)
7. Baboneni! (bantfu)
8. Babe uyabafundzisa. (bantfwana)
9. Inkhomo iyabudla. (tjani Class 7.)
10. Umfati uyayipheka. (inyama.)

Sifundvo 10

BILL DOES NOT LIKE THE CONCORDS

Lindiwe: Sawubona Bill, unjani?

Bill: Kubi! Angitsandzi kufundza siSwati.

Lindiwe: Awutsandzi yini kufundza siSwati? Angiva. Ngani?

Bill: Angititsandzi "tivumelwano!" Susan utifundza kalula. Mine, angitifundzi kalula. Manje sicala kufundza ema "negatives"!

Lindiwe: Usikhuluma kahle siSwati, ungayekeli.

Bill: Ngidziniwe! Ngifuna kukhuluma siNgisi futsi, ngifuna kufundza siNgisi! Ngifuna kubuta imibuto ngesiNgisi, ngifuna kucabanga ngesiNgisi!

Lindiwe: Kodvwa emaSwati awakhulumi siNgisi, akhuluma siSwati. Uhlala kaNgwane, udzinga kukhuluma siSwati.

Bill: Mhlawumbe ucinisile. Libhasi liyeta. Iya eKwaluseni yini?

Lindiwe: Ungangibuti. Buta umshayeli.

Bill: Kulungile.

Lindiwe: Uyabona, kuhle kufundza siSwati.

Bill: Mhlawumbe, kodvwa seloku angititsandzi tivumelwano!

VOCABULARY

kubi!	bad, lousy
ngani?	question particle, why?
-vumelwano	(si-/ti-) concord
kalula	easily, lightly, without difficulty
manje	now
kuyekela	to leave, quit
kodvwa	but
kudzinga	to need
mhlawumbe	perhaps, maybe
-cinisile	right, correct, true
-bhasi (li-/ema-)	bus
iyeta	lit. it (the bus) is coming
	(i-ya-ita = iyeta)
kuhle	good, it's good
seloku	still

STRUCTURE

1. Negation

To form the negative of the present tense the verb form, that is, the verb with its prefixed subject concord, takes on the prefix a-, and changes the verb-final vowel -a to -i. These changes are

summarized by the following formula:

a- + s.c. + verb -i

where s.c. represents the subject concord.

Since several of the subject concords are vowels, the prefixing of the negative vowel a- causes two vowels to stand side by side. As we said in Sifundvo 2, two vowels are usually separated by a -w- or a -y- to facilitate pronunciation.

If the subject concord is u- or a-, a -w- will stand between the negative vowel a- and the subject concord. If the subject concord is i-, a -y- will stand between the negative vowel a- and the subject concord.

There is one exception to this. That is, the singular form of the Class 1 and 1a. subject concord is u-, but the negative is <u>not</u> formed by inserting a -w- between this u- and the prefixed negative vowel a-. The negative form of the Class 1. singular subject concord is <u>aka</u>-.

With these changes in mind, carefully study the following list of subject concords with the negative vowel a- already added to them:

Personal Pronouns		Singular	Plural
		angi-	asi-
		awu-	ani-
Class 1.	um-/ba-	aka-	aba-
Class 1a.	(u-)/ba-		
Class 2.	um-/imi-	awu-	ayi-
Class 3.	li-/ema-	ali-	awa-
Class 4.	si/ti-	asi-	ati-
Class 5.	iN-/tiN-	ayi-	ati-
Class 6.	lu-/tiN-	alu-	ati-
Class 7.	bu-	abu-	
Class 8.	ku-	aku-	

Looking back at the dialogue you can now pick out the negative forms.

angitsandzi a + ngi + tsandz + i

(I do not like...)

awutsandzi a + u + tsandz + i

(you do not like...)

angititsandzi a + ngi + ti + tsandz + i

(I do not like them.)

2. Negative Imperatives

In Sifundvo 8 we learned how to form imperatives by simply using the stem of the verb with no infinitive prefix and no subject concord. In Sifundvo 9 we learned that the final vowel of the verb will not be the expected -a, but rather -e just in case there is an object concord present in the verb form.

To form the negative imperative simply prefix -nga- to the verb form and change the verb-final vowel to -i. Note that you must use the personal pronoun u- with this negative imperative. In the positive imperative we did not use the u- because it was understood.

khuluma! (Speak!)

ungakhulumi! (do not speak!)

yekela! (quit! leave!)

ungayekeli! (do not quit, do not leave)

If there is an object concord present in the verb form, the verb-final vowel will still be -i, not -e as in the positive forms of the imperative.

ngibuta! (Ask me!)

ungangibuti! (do not ask me!)

mbona! (see him!)

ungamboni! (do not see him!)

To form the negative of a plural imperative, one must prefix the you (plural) personal pronoun ni- to the beginning of the negative form -nga. Note that in forming the positive imperatives we attached the -ni to the end of the verb form.

Hamba! (go! you-singular)

Hambani! (go! you-plural)

Ungahambi! (do not go! you-singular)

Ningahambi! (do not go! you-plural)

Ningakhulumi! (do not speak! you-plural)

Ningadli! (do not eat! you-plural)

Ningasali! (do not stay! you-plural)

I. Translate the following sentences into siSwati.

1. Vusi does not like meat.
2. The woman does not buy milk.
3. Do not go!
4. The driver does not stay.
5. The cat does not see the meat.

6. We do not begin.
7. They do not play.
8. Bill does not want to speak siSwati.
9. Do not close it! (it=the door)
10. Do not eat it! (it=the meat)

II. Translate the following sentences from siSwati into English. If there is an object concord, the noun to which it refers will be given in parentheses.

1. Musa akatsandzi kutsenga inyama.
2. Umshayeli akashayeli.
3. Ungahlali!
4. Umakhi akatakhi tindlu.
5. Bafati abayi eMbabane.
6. Ungatiboni! (tinkhomo)
7. Abafuni kudla.
8. Susan akasikhulumi siSuthu.
9. Likati alilunatsi lubisi.
10. Inja ayilitsandzi likati.

BILL WILL COOK PORRIDGE

Bill: Ngeliviki letitako ngitaw'fundza kupheka lipalishi.

Susan: Utaw'fundziswa ngubani?

Bill: Lindiwe utaw'ngifundzisa kulipheka. Uyalitsandza lipalishi?

Susan: Yebo. Ngitaw'fika ngitofundza kupheka lipalishi. Nami, ngifuna kufundza kulipheka.

Bill: Lindiwe utaw'tsenga imphuphu emakethe. Utaw'fika kami nga -12 emini. Utaw'letsa emabhodo. Ngitaw'tsenga inyama.

Susan: Utaw'natsani?

Bill: Mandla utaw'letsa tjwala.

Susan: Utaw'butsengaphi[6] tjwala?

Bill: Utaw'butsenga etjwaleni.

Susan: Utaw'dla kahle! Ngitaw'kubona-ke.

Bill: Hamba kahle, Susan.

Susan: Sala kahle, Bill.

VOCABULARY

kusasa	tomorrow
-yanga (iN-/tiN-)	mouth, moon

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[6] As was mentioned in footnote 4, Sifundvo 8, tjwala is a Class 7 noun and takes regular Class 7 concords such as -bu- as an object concord.

-nyaka (um-/imi-)	year
-viki (li/ema-)	week
ngeliviki lelitako	next week (lit. the week which is coming)
ngenyanga letako	next month
ngenyaka lotako	next year
kupheka	to cook
-palishi (li-/ema-)	porridge (this is the basic staple of the Swazi.)
kufundziswa	to be taught, variation of kufundzisa 'to teach'
-bani?	who
ngubani?	by whom? (lit. it is who?)
ngitaw'fika ngitofundza	I will come to learn (lit. I will come, I will learn)
kutsenga	to buy
-phuphu (iN-/tiN-)	mealie meal
emakethe	at the market
kami	my place
emini	noon
kuletsa	to bring
-bhodo (li-/ema-)	pan

etjwaleni	a bar, liquor store
-ke	suffixed to a verb form this means 'then'

STRUCTURE

1. The Future Tense

Unlike the present tense which has a consistent form, the future tense has several forms. Based on the verb 'to come' kuta, all forms of the future employ some variation of the particle -ta-. The form we will present here is -taw'. This form stands for the full form -tawu-, but since the final vowel -u is always dropped in pronunciation, we shall represent the form as -taw'-.

To form a future tense that would be translated by the English 'I will' the following formula is used:

s.c. + taw' + verb

where s.c. stands for subject concord. This will produce examples like these:

bataw'fundza	(they will learn)
umshayeli utaw'fika	(the driver will arrive)

ngi<u>taw</u>'tsenga (I will buy)

likati li<u>taw</u>'natsa (the cat will drink)

u<u>taw</u>'letsa tjwala (he will bring tjwala)

si<u>taw</u>'dla kahle (we will eat well)

There are, however, several variations of the -taw'- future which are frequently used. One finds the following forms:

-ta-

-taku-

-to-

-towu-

-toku-

In the case of -taku- and -toku- the -ku- is the infinitive prefix. Thus the translation of verb forms using -taku- or -toku- such as ngi<u>taku</u>natsa or ngi<u>ta</u>kwenta as 'I will <u>to</u> drink' or 'I will <u>to</u> do'. When the future forms with the infinitive -ku- are used and when they are not seems to be a matter of style, with one exception. The form with -ku- is <u>always</u> used with verbs that begin with vowels.

batakwenta (they will do)

ngitakwakha (I will build)

A second rule concerning the use of these forms can be made, when an object concord is present in the verb form the -ta- variant will always be used.

ngi<u>ta</u>mbona	(I will see him)
ba<u>ta</u>litsenga	(they will buy it)
u<u>ta</u>bunatsa	(you will drink it)

With these two exceptions, i.e. when the verb begins with a vowel, or when the verb form has an object concord, there are no fixed rules determining the choice of one form of the future particle over another. For our purposes we will use the form <u>taw'</u> as it is the most generally accepted form. The student should be able to recognize the other forms, however, as indicating the future tense. The other forms will appear occasionally in the dialogues of the coming lessons.

2. <u>The Negative Future Tense</u>

Just as there are several varying forms of the future tense, there are several ways to form the negative of the future tense. We will settle, however, on one form.

As with the negative of the present tense (and

of the past perfect as you will learn in the next lesson) the negative of the future tense is formed by prefixing the negative vowel a- to the subject concord of the verb form. Following the subject concord is the particle -tu-, and finally the verb itself. There is no change in the final vowel of the verb.

a + s.c. + tu + verb

angituhamba	(I will not go)
abatutsenga inyama	(they will not buy meat)
akatuhlala	(He/she/it will not stay)
alitunatsa emanti	(It will not drink water)

As in the case of the present tense the combination of the negative vowel a- plus the subject concord results in some changes. In most cases those subject concords that are vowels, u- or i-, become wu- or yi- when the negative vowel a- is prefixed to them. The exception is the Class 1, and 1a. singular subject concord which does not become awu- as expected but has the irregular form aka-. You may wish to review in Sifundvo 10 the changes that take place among the subject concords when the negative vowel a- immediately precedes them.

EXERCISES

I. For the following verbs give the form of the future tense and the negative of the future tense. The subject of the verb will be indicated in parenthesis following the verb.

Example: kupheka (umshayeli)

future: umshayeli utaw'pheka

negative future: umshayeli akatupheka

(The verbs in this list have been selected from past lessons. You should be familiar with their meanings by now.)

1. kwakha (indvodza)
2. kubona (imbuti)
3. kubonga (umfati)
4. kubuta (batfwana)
5. kucala (babe)
6. kudlala (umfana)
7. kudzinga (umshayeli)
8. kudla (bafati)
9. kufuna (likati)
10. kufundza (thishela)
11. kuhamba (tihambi)
12. kuhlabelela (tihambi)

13. kukhuluma (liSwati)

14. kunatsa (inja)

15. kusala (umyeni)

II. Translate the following sentences into siSwati. Remember to use the future tense form -ta- rather than -taw'- if there is an object concord in the verb form, and to use the form -taku- if the verb begins with a vowel.

1. Mandla will cook porridge.
2. He will see it. (it = the cat.)
3. The fathers will buy them. (them = the goats.)
4. Susan will go.
5. The driver will not go.
6. The dog will not play.
7. The cat will drink milk.
8. They will not drink milk. (they = the mothers.)
9. We will need meat.
10. You (plural) will build a house.
11. They will speak siSwati. (they = the Swazis.)
12. We will make porridge. (use kwenta.)

WHEN DID YOU ARRIVE?

Thishela: Ufike nini lapha kaNgwane, Susan?

Susan: Ngifike nga October, mhlaka 15 kuOctober.

Thishela: Wena, Bill? Ufike nini?

Bill: Ngifike ngenyanga lephelile.

Thishela: Ucale nini kufundza siSwati?

Bill: Ngicale ngenyanga lephelile.

Thishela: Wena, Susan?

Susan: Angicalanga kufundza siSwati ngenyanga lephelile. Umyeni wami ukhuluma siSwati. Wacala kungifundzisa siSwati ngemnyaka lophelile.

Thishela: Utaw'hamba nini kaNgwane Bill?

Bill: Ngitaw'hamba ngemnyaka lotako.

Thishela: Utaw'buya nini?

Bill: Angati. Mhlawumbe ngitaw'buya, mhlawumbe ngeke.

Susan: Mine, nemyeni wami sifundze eMelika. Sitaw'buyela eMelika ngemnyaka lotako kucedzela tifundvo, bese sibuya sitaw'hlala kaNgwane.

Thishela: Bill, ukhuluma kancono siSwati. Usebente matima yini?

Bill: Yebo, ngisebente matima.

Thishela: Manje sitaw'cedzela kufundza kwalamuhla. Nilambile yini?

Susan: Yebo! Silambile, ngomile.

Bill: Yebo, ngidziniwe.

Susan: Kungumsebenti lomatima kukhuluma siSwati!

VOCABULARY

kufika	to arrive
nini?	when
mhlaka	on the day of
ngeliviki leliphelile	last week (lit. the week which is last)
ngenyanga lephelile	last month
ngemnyaka lophelile	last year
ngemyaka lotako	next year
ne-	and
nemyeni wami	and, with my husband
kubuyela kubuya	variations of verb 'to return'
kancono	better
matima	hard as in 'to work hard'
itolo	yesterday
manje	now
kucedzela	variation of kucedza 'to quit, finish'
lamuhla	today

kwalamuhla	for today
kulamba	to hunger
-lambile	to be hungry
koma	to thirst
-omile	to be thirsty
-dziniwe	to be tired
kungumsebenti lomatima	it's hard work (lit. it is work which is hard, heavy)

STRUCTURE

1. The Past Perfect Tense

In English there are several ways to express an event that occurred in the past, e.g. I spoke, I was speaking, I had been speaking, I had spoken, etc. There are numerous ways to express past action in siSwati as well. Here we will present the most common means of expressing the past tense, but the student should be aware that there are other forms, each with a subtle difference in meaning.

The most common way to express past action in siSwati is to use the past perfect tense. This is formed in one of two ways depending on whether the

verb is the last word in the sentence.

a. If the verb is the last element in the sentence the past tense is formed by removing the verb-final vowel -a and suffixing -ile to the stem.

uyahamba (you are going)
uhambile (you went)

bayadlala (they are playing)
badlalile (they played)

ngiyabona (I am seeing)
ngibonile (I saw)
ngimbonile (I saw him)

The particle -ya- is usually required when the verb is the last word in the sentence. When the -ile form of the past tense is used, however, the -ya- particle is not necessary.

b. If the verb form is not the last word in the sentence, i.e. it is followed by an object or an adverb, then the past tense is formed by removing the verb-final vowel -a and suffixing -e to the verb stem.

Utsenga inyama	(you are buying meat)
Utsenge inyama	(you bought meat)
Bavula umyango	(they are closing the door)
Bavule umyango	(they closed the door)
Ngibuta imbuto	(I am asking questions)
Ngibute imbuto	(I asked questions)

2. The Negative Past Tense

Regardless of whether the verb form stands last in the sentence the negative of the past tense is formed in the same way. As in forming the negative of the present tense the negative prefix a- is prefixed to the subject concord of the verb form. The verb-final vowel -a is removed and -anga is suffixed to the verb stem. The entire verb form for the negative of the past tense is summarized by the following formula:

a- + s.c. + verb + -anga

where s.c. refers to subject concord, thus,

Uyahamba	(you are going)
Uhambile	(you went)
Awuhambanga	(you did not go)

Bayakhuluma	(they are speaking)
Bakhulumile	(they spoke)
Abakhulumanga	(they did not speak)
Babona inyama	(they are seeing the meat)
Babone inyama	(they saw the meat)
Ababonanga inyama	(they did not see the meat)
Likati linatsa emanti	(the cat is drinking water)
Likati linatse emanti	(the cat drank water)
Likati alinatsanga emanti	(the cat did not drink water)

Prefixing the negative prefix a- to the subject concords produces the same forms you learned for the negative of the present tense in Sifundvo 10.

3. States of Being

Besides referring to a past action many verbs use the -ile suffix to express a state of being. Thus, uhambile can mean either 'he went' or 'he is gone', likewise balalile can mean 'they slept' or 'they are asleep'. The subject is in a state of being created by the completion of the action of the verb.

uyaguga	(he is aging)
ugugile	(he aged) (he is aged)

ngishisa inyama	(I am burning the meat)
ngishise inyama	(I burned the meat)
inyama ishile	(the meat is burnt)
bayafa	(they are dying)
bafile	(they died) (they are dead)

Some state of being verbs are used more commonly in this form than they are as active verbs.

Mandla uyalamba	(Mandla is getting hungry)
Mandla ulambile	(Mandla has hungered) (Mandla is hungry)
Mandla uyoma	(Mandla is getting thirsty)
Mandla womile	(Mandla has thirsted) (Mandla is thirsty)

4. Negative States of Being

Both the -e and -ile forms of the past tense form the negative by prefixing a- and suffixing -anga to the verb form. State of being verbs in -ile, however, form the negative differently. They still prefix the negative vowel a- to the subject concord, but following the subject concord is the particle -ka-. The verb stem ends in -i for negative states of being just as it does for most all other negatives.

ngilambile	(I am hungry)
angikalambi	(I am not hungry)
sihambile	(we are gone)
asikahambi	(we are not gone)
bafile	(they are dead)
abakafi	(they are not dead)
inyama ishile	(the meat is burnt)
inyama ayikashi	(the meat is not burnt)

5. The Indefinite Past Tense

In addition to the past perfect tense as has been introduced here, a second past tense, the indefinite past is frequently used. This tense expresses actions that took place at least the day before yesterday (kutsanti) or earlier. As opposed to the past perfect tense the results of the action of an indefinite past tense verb are not still felt in the present. To form this tense the verb remains the same as it is in the present tense. Following the subject concord, however, and thus preceding the verb, is the particle -a-. Since all the subject concords end in a vowel, the combination of

this vowel and the -a- particle of the indefinite past result in the vowel of the subject concord being lost and the -a- of the indefinite past remaining. Thus, the subject concords for this tense all end in -a.

While the student should be able to recognize this tense as indicating an action accomplished in the past, we will only be using the past perfect tense as it was presented earlier.

EXERCISES

Translate the following sentences into siSwati.

1. Susan arrived yesterday.
2. The women bought the meat.
3. The children did not eat.
4. Mother ate the tomatoes.
5. The goat is hungry.
6. The lesson is begun.
7. The people are not gone.
8. The cat is not hungry.
9. Father did not see the women.
10. Susan learned siSwati easily.
11. They asked yesterday.
12. The brothers played.

Translate the following sentences from siSwati to English.

1. Mandla ufike ekuseni.
2. Umakhi ucale kufundza siSwati.
3. Usicedzile sifundvo.
4. Susan udziniwe.
5. Bill ulambile.
6. Umshayeli udle ematamati.
7. Imbuti ihambile.
8. Thishela utsenge inyama.

WHERE DO YOU LIVE?

Susan: Uhlalaphi, Lindiwe?

Lindiwe: Ngihlala eMbabane, wena, Susan, uhlalaphi?

Susan: Sihlala eceleni kwakaLobamba.

Lindiwe: Uyaphi manje?

Susan: Ngiya esitolo. Ngikhohlwe kutsenga iwayini ekuseni. Angiyibonanga, bayibekephi?

Lindiwe: Isetafuleni, eceleni kwetitselo. Utaw'ya yini eSpiki kusasa?

Susan: Yebo. Bafundzi besiSwati batakuya eSpiki. Sitaw'vakashela umndeni wakubo Mandla.

Lindiwe: Uhlala etulu edolobheni. Kuhle impela!

Susan: Ngiyatsandza kuya etintsabeni. Siya ehlobo. Ngemnyaka lotako sifuna kuya eLesotho ebusika.

Lindiwe: Ngiya kami manje. Ungivakashele emva kwesikhashana. Ngihlala embikweliposi.

Susan: Ngiyabonga kakhulu. Ngitakubona-ke.

VOCABULARY

eceleni kwa- (kwe-)	near
-tolo (si-/ti-)	shop
esitolo	to, at, from the shop

kukhohlwa	to forget
-wayini[7]	wine
ekuseni	in the morning, this morning.
kubeka	to put, place
-tafula (li-/ema-)	table
etafuleni	on, at, to, from the table
-tselo (si-/ti-)	fruit
bafundzi besiSwati	the siSwati students
	(Lit. the studiers of siSwati)
kuvakashela	to visit
-ndeni (um-/ba-)	family
wa-	of
kubo Mandla	Mandla's place
etulu	above
-dolobha (li-/ema-)	town
edolobeni	at, to, from, in, the town
kuhle	it's good, fine

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[7] siSwati, occasionally borrows words from neighboring languages like English, Afrikaans, and Zulu. Frequently words that were originally English are borrowed into Zulu and put into the Zulu equivalent of Class 3, which has the prefixes i-/ama- which are the equivalents of the siSwati li-/ema-. Many words are borrowed into siSwati via Zulu and these words often go through a transitional period where they retain the Zulu prefix, particularly the singular prefix i-. The noun -wayini, (singular: iwayini) is such a word. Another example is the noun -bhasi, meaning bus. It is found with the Class 3. singular prefix li- as well as the "borrowed" Zulu prefix i-. Thus you will hear both libhasi and ibhasi. On occasion you will recognize a borrowed word in siSwati. Chances are it will have this seemingly "irregular" noun class prefix i-.

impela	indeed
-tsaba (iN-/tiN)	mountain
etintsabeni	at, to, from the mountains
ehlobo	in summer
ebusika	in winter
ka-	at the place of
-mi	my (possessive stem)
kami	to, at my place
emva kwesikhashana	later
embi kwa- (kwe-)	in front of
embikweliposi	in front of the post office

STRUCTURE

Locatives

As the term suggests, 'locative' refers to places. In English we discuss places by using prepositions--to, at, of, from, etc. Most languages do not have the wide range of prepositions that English has. Many, like German and Russian, express direction or placement by means of endings on the nouns, others like French and Spanish have prepositions, by not nearly so many as one finds in English. As a consequence, learning to correctly use the prepositions in English becomes a

major hurdle for foreign students. Likewise, English speakers have a difficult time with the lack of prepositions in other languages.

SiSwati is such a language. The various forms of the locative could be thought of as prepositions but such a name would be misleading. While they are not 'prepositions' in the English sense of the word, they do serve the same function. Every language, whether it has prepositions or not, is able to express the semantic notions of direction or place. While direction and place are represented by the siSwati locative, notions like 'to Tim' in 'I gave the food to Tim' or 'from Wendy' on 'I got the food from Wendy' are simply not represented with any overt marker in siSwati, be it preposition or ending. This was discussed briefly in Sifundvo 5.

siSwati does, however, have overt markers to express location, direction, or place. The various forms are known as locatives. Originally there were locative prefixes that operated like noun class prefixes and there was a whole set of concords that would agree with a noun with one of these locative prefixes. Only one locative prefix, ku-, remains in use.

There are four forms generally used to form the locative. One form is for nouns in Classes 1. and 1a, the others are for nouns from the other Classes 2-8.

Section a.

Most all the nouns in Classes 1, and 1a. refer to people. To express 'to, at, or from' someone's home or place, or the place where that someone happens to be, use the locative prefix ku- plus the noun class prefix, plus the noun. Those class prefixes that begin with a vowel lose the vowel when preceded by the locative ku-.

Class 1, um-/ba-

ku + um- + fati = kumfati (at, to, from the woman's)

ngiya kumfati (I am going to the woman's)

ku + ba- + fati = kubafati (at, to, from the women's)

ngiya kubafati (I am going to the women's)

Class 1a. (u-)/bo-

ku + babe = kubabe (at, to, from father's)

ngiya kubabe (I am going to father's)

ku + bo + babe = kubobabe (at, to, from the father's)

ngiya kubobabe (I am going to the father's)

Since most proper names belong to Class 1a. they too form locatives in this way:

ku + Mandla = kuMandla (at, to, from Mandla's place where Mandla is)

ngiya kuMandla (I'm going to Mandla's)

ku + boMandla + kuboMandla (at, to, from the place of Mandla's people, Mandla's family)

ngiya kuboMandla (I'm going to the place of Mandla's people)

The locative prefix ku- is also used with Class 3 plural nouns that refer to people. The names of many different groups of people, including the Swazi themselves, are in this class.

liSwati (a Swazi)

emaSwati (The Swazi)

kumaSwati (at, to, from the place of the Swazi)

ngiya kumaSwati (I'm going to the place of the Swazi)

liMelika (an American)

emaMelika (the Americans)

kumaMelika (at, to, from America, or the place where the Americans are)

ngiya kumaMelika (I'm going to the place of the Americans)

These Class 3. plural nouns can also form their

locatives in the manner described in Section c. below. Either way is acceptable.

Section b.

Many nouns in the other classes, Classes 2-8, form their locatives with the prefix e-. This e- is prefixed directly to the noun class prefix. Noun class prefixes that begin with a vowel lose that vowel when the e- is prefixed. Frequently the singular prefix for Class 3. li- is dropped altogether and the locative e- is prefixed directly to the noun stem.

-tolo (si-/ti-)	esitolo (at, to, from the store)
	etitolo (at, to, from the stores)
-khaya (li/ema-)	ekhaya (at, to, from home)
-hhotela (li-/ema-)	ehhotela (at, to, from a hotel)
-bhedlela (si-/ti-)	esibedlela (at, to, from the hospital)
-bhange (li-/ema-)	ebhange (at, to, from, in the bank)
-nyango (um-/imi-)	emnyango (at, to, from the door)
-makethe (i- see footnote 7)	emakethe (at, to, from the market)
-thilomu (i- see footnote 7)	ethilomu (at, to, from, in a tearoom)
-khefi (i- see footnote 7)	ekhefi (at, to, from, in a cafe)

Besides representing direction or place the e- locative is used in a number of other cases. Notably the seasons take the e-locative to express 'in winter', 'in summer,' etc. likewise 'at, or during' the night, or morning is expressed by means of the locative.

-hlobo (li-/ema-)	ehlobo (in, from, to summer)
-sika (bu-)	ebusika (in, from, to winter)
-kwindla (li-/ema-)	ekwindla (in, from, to autumn)
-suku (bu-)	ebusuku (at, during the night)

A number of expressions have <u>only</u> locative forms. They have no corresponding noun to which the e- is attached. They include words that are translated by the English locational prepositions above, behind, etc.

emphumalanga	east, in the east
enshonalanga	west, in the west
endle	in the veld
emuva	behind
embili	in front, forward
edvutane	near
ekhatsi	inside
etulu	above, on top of

Finally, most place names, the names of rivers or mountains form their locative with the e-. They are

used almost exclusively in the locative.

eMbabane	at, to, from, in Mbabane
eSipiki	at, to, from, in Piggs Peak
eSiteki	at, to, from, in Siteki
eMelika	at, to, from, in America
eJozi	at, to, from, in Johannesburg
eMdzimba	at, to, from the Mdzimba Mountains
eLusutfu	at, to, from the Usutu River

Section c.

While a large number of nouns from Classes 2-8 do form their locatives as just described, an equally large number of nouns from these classes use an alternative form for their locatives. They prefix e- to the noun class prefix, as above, but in addition, they suffix -ini to the end of the noun. The locative suffic -ini has variant forms in -eni, -weni, and -wini. Unfortunately there are no rules to determine whether a given noun will take the -ini suffix or not. In time, the student will become familiar with the locative forms of nouns that are commonly used.

The e- is prefixed to the noun class prefix as described above, i.e. noun class prefixes that begin with a vowel lose that vowel, and singular nouns in

Class 3 (li-/ema-) usually drop the prefix li- completely, attaching the e- directly to the noun.

-dolobha (li-/ema-)	edolobh<u>eni</u> (at, to, from, in the town)
-silaha (li-/ema-)	esilah<u>eni</u> (at, to, from, in the butchery)
-tjwala (bu-)	etjwal<u>eni</u> (at, to, from, in the bar)
-gadze (iN-/tiN)	engadz<u>eni</u> (at, to, from, in the garden)
-khishi (li-/ema-)	ekhish<u>ini</u> (at, to, from, in the kitchen)
-dlu (iN-/tiN-)	endl<u>ini</u> (at, to, from, in the house)
-tsaba (iN-/tiN-)	entsab<u>eni</u> (at, to, from the mountain)

Again we find certain expressions have fixed locative forms and do not have a corresponding noun.

ekus<u>eni</u>	in the morning
ecel<u>eni</u> kwa-(kwe-)	beside, next to
ekudz<u>eni</u>	far

While most place names form their locatives without the suffix -ini some place names do employ this suffix.

eZulw<u>ini</u>

eMakhos<u>ini</u>

As was mentioned in Section a. plural nouns in Class 3. (li-/ema-), frequently refer to people, such as the Swazi people, or the English or American people. While the locatives of these nouns may be formed by prefixing ku- as described in Section a., one frequently finds

locatives of these nouns using a locative with -ini.

emaSwati (the Swazi)

kumaSwati (at, the, from the place of the Swazi)

or: emaSwatini (at, the, from the place of the Swazi)

emaMelika (The Americans)

kumaMelika (at, to, from the place of the Americans)

or: emaMelikeni (at, the, from the place of the Americans)

Section d.

There is another locative prefix besides ku- and e- (-ini) that is frequently used. It is ka- prefixed not only to nouns, but to possessives and adjectives as well. The meaning of ka- is 'at the place of'. This differs slightly from the meaning of ku-. Ku- means at the place where someone originated, at their traditional family home. Ka- means 'at the place where one may now be residing'. To say 'ngiya kuMandla' means that I am going to the place of Mandla's family, Mandla's people. To say 'ngiya kaMandla' means that I am going to Mandla's present residence which is where he is living now and may be different from that of his family. This prefix is frequently found on possessive stems (Sifundvo 17) to mean 'at my place, at your place, at

his/her place,' etc. Several place names use this ka-locative rather than the e-.....(-ini) form.

Simelane	kaSimelane	at, to, from the residence of Simelane
-ngani (um-/ba-)	kamngani	at, to, from the residence of the friend
-malume ((u-)/bo-)	kamalume	at, to, from the residence of the uncle
	kaManzini	at, to, from, in Manzini
	kaHlatsi	at, to, from, in Hlatikhulu

To summarize, we have discussed the four main ways of forming locatives. They are:

a. ku- used with nouns of Classes 1. and 1a.

b. e- used with nouns from Classes 2-8.

c. e-.... -ini- also used with nouns from Classes 2-8.

d. ka- meaning 'at the present residence or place of'

EXERCISES

Given the question Uyaphi? where are you going? answer using the following nouns.

Example: (uyaphi?) the market

ngiya emakethe

1. the shop.
2. to the place of Vusi.
3. to the butchery.
4. to the place of the Swazi (give two answers)
5. to the hotel.
6. to the garden.
7. to Pigg's Peak.
8. to the fathers' place.
9. to the west.
10. to the driver's place.
11. to where the driver lives now.
12. to where the friend is living now.
13. to Manzini.
14. to where Mandla lives now.
15. to the tea room.

ALL ABOUT SYLVESTER AND CEDRIC

Vusi: Sawubona Susan! Unjani!

Susan: Ngikhona, Vusi, wena?

Vusi: Ngiyaphila. Nginelikati manje. Ngu "Sylvester"

Susan: Ah! Kuhle loko. Tsine, sinetimvu kodvwa tikaLobamba. kaManzini sinenja nelikati. Bill unembuti, ngu "Cedric."

Vusi: Unayo eMbabane yini?

Susan: Yebo. Ufuna kuyitsatsa. Aye nayo eMelika.

Vusi: Awu! Utaw'ba nenkinga. Itaw'dzinga "ipassport".

Susan: Uta nayo etifundvweni nasendlini yakitsi!

Vusi: Idlani?

Susan: Idla tjani kodvwa itsandza kudla nembidvo futsi.

Vusi: Unemali. Uvamise kutsenga imbidvo nenyama.

Susan: Vusi, sivakashele ngeliviki lelitako! Sine TV manje. Ngitakubona-ke.

Vusi: Hamba kahle.

Susan: Sala kahle, Vusi.

VOCABULARY

-na- (-ne-)	have, with, and
-kati (li-/ema-)	cat
kuhle loko	that's nice, that's good

tsine	us (absolute pronoun, Sifundvo 18)
-mvu (iN-/tiN-)	sheep
-nga (iN-/tiN-)	dog
-buti (iN-/tiN-)	goat
-yo	it (= goat)
unayo	he has it
kutsatsa	to take
aye nayo	he go with it (lit. that he go with it)
-ba	verb particle used in certain compound verb constructions, meaning 'be' or 'become'
-kinga (iN-/tiN-)	problem
-Fundvo (si-/ti-)	class
-dlu (iN-/tiN-)	house
ya-	of
-kitsi	ours
nasendlini yakitsi	and to our house (lit. and to the house of ours) (the -s- is inserted between two vowels to facilitate pronunciation)
kudla	to eat

-tjani	grass (this noun, like tjwala is an irregular Class 7. noun. It takes no prefix, but the Class 7 concords do appear in agreement with the noun)
kutsandza	to like, to love
-bhidvo (iN-/tiN-)	vegetable
na- (ne-)....futsi	too
-mali (i-)	money
kuvamisa	often (conjugated as a verb kuvamisa is always followed by another verb in the infinitive and means 'often')
uvamise kutsenga	he often buys

STRUCTURE

1. 'To have' in siSwati

Bantu languages are frequently cited as having no verb 'to have' meaning 'to possess'. While this is technically true, there are means to express the notion 'to have.'

The prefix na- with its variant form ne- have a wide but related range of meanings. Prefixed to a the second noun of two adjacent nouns na- means

'and'. It can also mean 'with' as in:

Mandla naSimelane baya[8] eMbabane.

Mandla and Simelane go to Mbabane.

or: Mandla goes to Mbabane with Simelane.

The particle -na- (-ne-) is frequently used as a verb and then means 'have'. It directly follows the subject concord and precedes the prefix of the noun that is possessed.

s.c. + -na- / -ne- + noun class prefix + noun

There are two rules to learn.

a. The particle -ne- is used with all noun classes except Class 1a. (u-)/bo-. Class 1a. nouns use the -na- particle to represent 'to have.'

nginamake	(I have a mother)
banabobabe	(They have fathers)
Mandla unabodzadzewetfu	(Mandla has sisters)

. Since there is usually no noun class prefix for the singular of nouns in Class 1a., the -na- is prefixed directly to the noun itself. If that noun

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[8] When two nouns from the same class are conjoined by 'and', the subject concord will be the subject concord for plural nouns of that class. The situation is more complicated when nouns from different classes are conjoined.

begins with a vowel, or if the singular noun class prefix (u-) is used, the -na- becomes -ne- and the following vowel is dropped.

-mzala (u-/bo-)

umzala 'cousin'

bomzala 'cousins'

sinemzala si + na + u + mzala

(we have a cousin)

b. The -ne- particle is used with nouns from all other classes. It stands between the subject concord and the noun class prefix. If the noun class prefix begins with a vowel, that vowel is lost. That is, when two vowels come together the second one is lost.

unemali	u + ne + ~~i~~ + mali
(he/she has money)	
likati linelubisi	(the cat has milk)
nginetimvu	(I have sheep)
nginemilente	ngi + ne + ~~i~~mi + lente
(I have legs)	
banetitulu	(they have chairs)

2. The Negative of 'to have'

To form the negative of 'to have' the -na- particle is always used. The negative vowel a- precedes the subject concord as it has in forming the negative of the different tenses we have studied.

a + s.c. + na + noun class prefix + noun

Prefixing the negative vowel a- to the subject concords produces the various forms you learned in Sifundvo 10.

anginalikati (I do not have a cat)

timvu atinanyama (the sheep do not have meat)

asinamzala (we do not have a cousin)

aninabomzala (you do not have cousins)

EXERCISES

I. Translate the following siSwati sentences into English.

1. Unemali.
2. Bill unembuti.
3. Susan unelikati.
4. EmaSwati anetinkhomo.
5. Inkhosi inendlu.

6. Bantfwana.

7. Umnaketfu unesitolo.

8. Bantfwana banetimbuti.

II. Translate the following sentences from English to siSwati.

1. They have goats.

2. The cat has milk.

3. The women have husbands.

4. The driver does not have a goat.

5. Men have houses.

6. The Swazi have cows.

7. The Americans have cats.

8. The children have a blanket.

9. The king has a house.

10. The children do not have cousins.

DAYS OF THE WEEK

Thishela: Bill, uyawati yini emalanga eliviki ngesiSwati?

Bill: Yebo, ngicabanga kanjalo. Lisontfo, nguMsombuluko, nguLwesibili, nguLesitsatfu, nguLesine, nguLesihlanu, nguMgcibelo.

Thishela: Kulungile. Susan wentani ngeLisontfo?

Susan: NgeLisontfo ngiya etintsabeni.

Thishela: Wena, Bill?

Bill: NgeLisontfo ngiyalala.

Thishela: Wentani ngeMsombuluko, Susan?

Susan: Ngiya etifundvweni ngeMsombuluko, ngeLesibili, ngeLesine nangaLesihlanu.

Thishela: Bill, mbute umbuto.

Bill: Susan, wentani ngeLesitsatfu?

Susan: NgeLesitsatfu ngitsenga kudla. Wena, Bill, wentani ngeLesitsatfu?

Bill: Ngiyalala ngalesinye sikhatsi nginatse tjwala naMandla. Kantsi futsi ngifundza tivumelwano!

Thishela: Kulungile. Sekwenele kwalamuhla.

VOCABULARY

-langa (li-/ema-)	day
-viki (li-/ema-)	week

eliviki (locative form)	in the week
kucabanga	to think
kanjalo	thus, so
Lisontfo	Sunday
uMsombuluko	Monday
Lwesibili	Tuesday
Lesitsatfu	Wednesday
Lesine	Thursday
Lesihlanu	Friday
uMgcibelo	Saturday
kwenta (ku + enta)	to do, make
wentani (u - enta - ni)	what do you do? (lit. you do what?)
kulala	to sleep
nanga (na + nga)	and on
ngalesinye sikhatsi	sometimes
kantsi	but, whereas, after all
sekwenele kwalamuhla	that's all for today

STRUCTURE

1. Days of the week

The siSwati names for the days of the week are as follows:

Lisontfo	Sunday
uMsombuluko	Monday
Lwesibili	Tuesday
Lesitsatfu	Wednesday
Lesine	Thursday
Lesihlanu	Friday
uMgcibelo	Saturday

The siSwati words for Tuesday, Wednesday, Thursday, Friday, and Sunday, are based on the numbers two, three, four, five, and seven. The prefix nge- expresses the notion of 'on' as in 'on Sunday' in English. It is always used with the days of the week. Do not confuse this nge- meaning 'on' with ngu-. As was explained in Sifundvo 5, ngu-, like ku-, means 'it is'.

NgeMgcibelo baya emakethe.

On Saturday they go to the market.

Lamuhla nguMgcibelo.

Today it is Saturday.

2. Months of the Year

As with the numbering system and time many siSwati speakers use the English equivalents of

the months of the year. When referring to months of the year, however, the prefix nga- is used rather than the nge- that is used with the days of the week. The nga- means 'in' and is always used with the months of the year.

ngaNovember	'in November'
ngaApril	'in April'
ngaOctober	'in October'
ngaJuly	'in July'

There are, of course, siSwati names for the months of the year. Outside of the urban areas you might encounter these, but the English equivalents will be easier for the beginner.

3. Numbers

The original siSwati number system is quite complicated. As with the names of the months of the year, the English equivalents of numbers are frequently used. There is no prefix, simply the English word for the number.

For your reference the siSwati numbers are listed below. As was mentioned above you will note that the stems for the numbers 2, 3, 4, 5, and 7,

are the same as the stems in the words for Tuesday, Wednesday, Thursday, Friday, and Sunday.

1 kunye.

2 kubili.

3 kutsatfu.

4 kune.

5 kusihlanu.

6 kusitfupha.

7 kulisontfo.

8 kusiphohlongo.

9 kusishiyagalolunye.

10 kulishumi.

11 kulishumi nakunye.

12 lishumi nambili.

13 lishumi nantsatfu.

14 lishumi nane.

15 lishumi nesihlanu.

16 lishumi nesitfupha.

17 lishumi nelisontfo.

18 lishumi nesiphohlongo.

19 lishumi nesishiyagalolunye.

20 emashumi lamabili.

30 emashumi lamatsatfu.

40 emashumi lamane.

50 emashumi lasihlanu.

60 emashumi lasitfupha.

70 emashumi lalisontfo.

80 emashumi lasiphohlongo.

90 emashumi lasishiyagalolunye.

100 likhulu.

1000 inkhulungwane.

1,000,000 sigidzi.

The numbers from one to ten are made up of a stem such as -nye, -bili, -tsatfu, etc. with the impersonal prefix ku-. If a number is accompanied by a noun, as numbers usually are, then the number stem is prefixed not with ku- but with a concord appropriate to the noun class of the noun. The numbers one, two, three, four, and five serve as adjectives and take adjective concords. (See Sifundvo 18). The other numbers, however, take other concords. Thus there would be yet another set of concords to learn if we were to learn the siSwati system of numbers.

The numbers from ten through ninety-nine are based on the noun stem -shumi (li-/ema-) meaning

'ten'. The number 'ten' uses the impersonal prefix ku- placed before the noun class prefix li-. The number 'eleven' also uses the impersonal prefix ku-. Beginning with 'eleven' the numbers are made up with the word for 'ten', lishumi, is followed by a form of 'and' na-/ne- prefixed to one of the number stems. Thus, the number for 'fifteen' is translated literally as 'ten and five'.

Beginning with the number 'twenty', the word meaning 'ten', -shumi, takes the plural prefix ema-, emashumi thus meaning 'tens'. The number stems which follow are prefixed not with impersonal prefix ku- which we found in the numbers one through ten, or the na-/ne- meaning 'and' that we found with the numbers from eleven to nineteen, but rather take the relative prefix la- or lama-. This relative prefix is best translated as 'which'. Thus the number for twenty, emashumi lamabili is best translated as 'tens which are two', thirty, emashumi lamatsatfu means 'tens which are three', and so on.

This sketch of the siSwati number system is only meant to give you an idea of how the numbers are formed. In nearly every case you will find the English numbers understood.

4. Time

As with the number system siSwati has adopted the English words for time. The word 'at' in English, as in 'at 3:00', or 'at 5:30' is represented by the siSwati word ngu-.

Ngitaw'fika nga3:00

I will arrive at 3:00

Batsenga tinkhomo nga10:00

They are buying cattle at 10:00.

You have encountered the prefixes nge- 'on', ngu- 'it is', and nga- 'at' in this lesson. These prefixes are translated as English prepositions but should not be thought of as such. Nge- cannot be used to mean 'on' in the sense of 'on the table', nor can 'nga-' be used to mean 'at' in other cases like 'he is at the meeting'. Only use the prefixes nge- and nga- in the restricted sense that they are used here, i.e. nge- with days of the week, nga- with time.

EXERCISES

I. Translate the following sentences into siSwati.

wherever you encounter months of the year, numbers, or time words, you may use the English equivalents.

1. The women go to classes on Wednesdays.
2. Cattle eat at 6:00.
3. Vusi will go to Manzini on Sunday.
4. I study siSwati on Thursday at 10:00.
5. Bill sleeps at 9:00.
6. Mandla builds houses on Fridays.
7. Susan has two cats.
8. The drivers see 15 buses.

II. Translate the following sentences from siSwati to English.

1. Emalanga eliviki ayini ngesiSwati?
2. NguLesitsatfu.
3. Lamuhla nguLesine.
4. NgeLisontfo ngiya etintsabeni.
5. Bill ufundza siSwati ngeLesibili.
6. Ngitakuya eMbabane ngeMgcibelo.
7. Kusasa nguMsombuluko.
8. Lamuhla nguMsombuluko.

AND YOU?

Lindiwe: Susan, bowukuphi? Angikakuboni[9] kuleliviki.

Susan: Mine, ngiya etifundvweni onkhe emalanga. Wena?

Lindiwe: Ngisebenta esitolo sema"record". Umyeni wakho ufikile esitolo ekuseni?

Susan: Yebo. Ufuna li"record".

Lindiwe: Yebo, yena, ungitjelile. Kuyashisa lamuhla.

Susan: Yebo, ngaDecember kuyashisa kodvwa ngaJune kuyabandza. Emelika kuyabandza ngaDecember. Kuyashisa ngaJune. Oh! Ngibona Bill. Uyeta.

Bill: Sanibonani boNkhosi! Ninjani?

Lindiwe: Sikhona, wena?

Bill: Mine, ngikhona.

Susan: Injani imbuti yakho?

Bill: Yona, iyaphila. Inja nelikati lakho, Susan, kunjani?

Susan: Tona, tiyaphila.

Lindiwe: Ngibuyela esitolo manje. Salani kahle.

Bill: Hamba kahle, Lindiwe.

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[9] This verb construction is the negative of a verb representing a state of being. This was discussed in Sifundvo 12, Section 4.

VOCABULARY

bo-	particle meaning 'must', obligatory
bowukuphi?	where have you been? (lit. must -you-are-where?)
kuleliviki	this week
mine	me
-nkhe	all, the whole of (the o- prefix agrees with plural nouns in Class 3. like emalanga)
wakho	your (lit. of you)
yena	him
kutjela	to tell
-shisa	hot
kuyashisa	it is hot
-bandza	cold
kuyabandza	it is cold
-njani?	how? (takes a subject concord according to the noun class of the noun, or takes the impersonal subject concord ku-)
injani imbuti	how is the goat? (lit. he-is-how-the goat?)
yakho	your
tona	them

STRUCTURE

Absolute Pronouns

We said earlier that the subject and object concords in siSwati were similar to the pronouns in English, but that, correctly speaking, they were not pronouns. In English a pronoun is a word that takes the place of a noun. He, she, it, or they, represent some noun referred to earlier in the discourse. They are pronouns. In a sense I, you, and we, are also pronouns, only they do not refer to a noun. They are the only forms we have for referring to the first and second persons.

The subject and object concords in siSwati, and in Bantu languages in general, are similar to the English pronouns in that they refer to a noun, but differ from the English pronouns in that the noun they refer to is usually still present in the sentence. They do not replace the noun to which they refer as do the English pronouns.

Bantfu batsandza inyama.
The people they-like meat.

Umshayeli utsandza timbuti.
The driver he-likes goats.

In English we may say 'the driver likes goats' or 'he likes goats' where 'he' refers to the driver, but we would sound awkward if we said, 'the driver he likes goats.'

The subject and object concords in siSwati, however, frequently do function as pronouns in that they stand alone and the noun to which they refer is not present. Thus, Batsandza inyama is understood to mean 'they like meat' and the 'they' refers to some plural noun in Class 1.

Although siSwati uses the subject and object concords as pronouns in many cases, there exists in addition a true pronoun in siSwati known as the absolute pronoun. Absolute pronouns are used as are the English pronouns, to refer to a noun that is not present, but is understood.

Ngibona bona.

I see them. (Then = Class 1 or 1a. plural noun)

Umfundisi ubona tona.

The preacher sees them. (Them = Class 5 or 6 plural noun)

Lona liyanatsa lubisi.

It drinks the milk. (It = Class 3. singular noun)

Absolute pronouns are used most frequently in siSwati for emphasis. In this case the noun to which they refer is still present.

Emakati, wona, anatsa lubisi.

The cats, they, they-drink milk.

Bafati, bona, batsenga inyama.

The women, them, they-buy meat.

This use of absolute pronouns for emphasis occurs most frequently with the personal pronouns for the first and second persons, i.e. ngi-/ba-, and u-/ni-.

Mine, ngitsandza tifundvo.

Me, I like classes.

Tsine, sitaw'ya eMbabane.

Us, we will go to Mbabane.

Nine, nidlala kahle.

You (plural), you play nicely.

This usage of absolute pronouns for emphasis in siSwati is very common.

To form an absolute pronoun in siSwati we use the stem -na, or its variant form -ne. Prefixed to this stem is a concord that agrees with the noun to which the

absolute pronoun refers. Thus, we have yet another list of concords to learn. By this time, however, you should be noticing that the different concords for a particular noun class are often very predictable. For instance, all of the concords for Class 3. singular nouns begin with l-, all those agreeing with Class 4. singular nouns begin with s-, and so on. Also, the concords for the absolute pronouns are easier to learn because there is only <u>one</u> absolute pronoun for the singular and the plural of each noun class, regardless of whether or not the noun to which the absolute pronoun refers is a subject or an object. There is only one absolute pronoun for subjects and objects.

There are absolute pronouns that refer to the personal pronouns, but these absolute pronouns are used mainly for emphasis as was discussed above. The absolute pronouns that are used for emphasis alongside of, or in place of the personal pronouns are:

	<u>Singular</u>	<u>Plural</u>
1st person	mine (I, me)	tsine (we, us)
2nd person	wena (you)	nine (you)

<u>Mine</u>, ngitsenga inyama.
Me, I am buying meat.

Singular Plural

Tsine, siya hamba.

Us, we're going.

Wena, ubona Bill.

You, you see Bill. (you = subject)

Bantfwana babona wena.

The children they-see you. (you = object)

Nine, nikhuluma siSwati kahle.

You (plural), you speak siSwati well.

The rest of the absolute pronouns have a -na stem and are prefixed by concords agreeing with either a singular or plural noun from any of the noun classes. The following examples will introduce the possible absolute pronouns. Remember that each of the absolute pronouns can be used as either in subject position or in object position.

Class 1. and 1a. um-/ba- and (u-)/bo-

Absolute Pronouns yena / bona

(he, she, him, her / they, them)

Mandla, yena, udla lipalishi.

Mandla, he, he-eats porridge.

Bashayeli, bona, babona tinkhomo.

The drivers, them, they see cows.

Class 2. um-/imi-

Absolute Pronouns wona / yona

(it) (they, them)

Umdeni, wona, uyahamba.

The family, it, it is going.

Imindeni, yona, iyahamba.

The families, them, they are going.

EmaSwati abona yona.

The Swazi they-see them. (Them = families, or some other Class 2. plural noun)

Wona utsenga inyama.

It it-buys meat. (It = the family, or some other Class 2. singular noun.)

Note in these examples that the absolute pronouns are used for emphasis when the noun they refer to is present, and are used in place of that noun as true pronouns. Note too that they can be used in either subject or object position.

Class 3. li-/ema-

Absolute Pronouns lona/wona

(it) (they, them)

LiSwati, lona, likhuluma siNgisi.

The Swazi, he, he-speaks English.

Emakati, wona, anatsa lubisi.

The cats, they, they-drink milk.

Bantfu babona lona.

The people they-see it. (it = a cat, or some other Class 3. singular noun)

Class 4. si-/ti-

Absolute Pronouns sona/tona

(it) (they, them)

Sibungu, sona, siyahamba.

The worm, it, it is going.

Tibungu, tona, tiyadla.

The worms, they, they are eating.

Likati lidla tona, tibungu.

The cat it-eats them, the worms.

or:

Likati lidla tona.

The cat it-eats them. (Them = the worms or some other Class 4. plural noun)

Class 5. iN-/tiN-

Absolute Pronouns yona/tona

(it) (they, them)

Inja, yona, iyadla.

The dog, it, it-is eating.

Tintja, tona, tidla tona, tinyoni.

The dogs, they, they-are eating them, the birds.

Tona tiya eKwaluseni.

They they-are going to Kwaluseni. (They = tintja or tinyoni, or any other Class 5. plural noun)

Likati lidla yona, inhlanti.

The cat it-eats it, the fish.

Class 6. lu-/tiN-

Absolute Pronouns lona/tona

(it) (they, them)

Likati linatsa lona, lubisi.

The cat it-drinks it, the milk.

Bafati bakha tona, tibondza.

The women they-build them, the walls.

Lukhoti, lona, linatsa emanti.

The eat, it, it-drinks water.

Timbuti tidla lona.

The goats they-are eating it. (It = lukhoti, or some other Class 6. singular noun.)

Class 7. bu-

Absolute Pronoun bona

(it)

Mandla unatsa bona, tjwala.

Mandla he-drinks it, beer.

EmaMelika atsenga bona, buhlalu.

The Americans they-buy them, beads.

Bafati bafuna bona.

The women they-want them. (Them = buhlalu, or some Class 7. noun)

Class 8. ku-

Absolute Pronoun kona

(it)

Tinkhomo titsandza kona, kudla.

The cows they-like it, food.

Kuhamba, kona, kubi.

To go (going), it, it-is bad.

Kona kuyabandza.

It is cold. (It = kudla, or some other Class 8. noun)

EXERCISES

Translate the following short sentences into siSwati using the appropriate absolute pronoun wherever a pronoun is used in the English version.

1. Mandla likes it. (it = kudla 'food').
2. The women are buying it. (it = inyama 'meat').

3. A driver wants them. (them = tinkhomo 'cows').

4. The children study it. (it = siNgisi 'English').

5. The dogs, they, they eat meat.

6. The people, they, they are going.

7. The woman, she, she drinks water, it.

8. He drinks it. (He = umshayeli 'the driver'
it = tjwala 'beer')

9. The cat eats them. (them = tibungu 'worms').

10. They eat it. (they = imindeni 'the families'
it = imbuti 'the goat').

MORE CONCORDS FOR BILL TO LEARN

Thishela: Lamuhla sitaw'fundza ema"possessives".

Bill: Aah cha! Letinye tivumelwano.

Thishela: Yebo. Ngiyacolisa.

Susan: Sati lokunyenti manje. "Libito lami, umyeni wami, likati lakho, njalonjalo.

Thishela: Kulungile. Linjani likati, lakho, Susan?

Susan: Likati lami liyaphila kodvwa inja yami iyagula.

Thishela: Imbuti yakho, Bill, injani?

Bill: Iyagula. Inatse tjwala kakhulu. Mandla uyinike tjwala, imbuti yami idle sigcoko saMandla!

Thishela: Ngicinisile! Sigangi safaka tjwala emotweni yami.

Bill: Injani manje imoto yakho?

Thishela: Ilungile manje. Linjani libhayisikili lakho Susan?

Susan: Lilungile, kodvwa umyeni wami unemoto. Ngicolela kushayela imoto yakhe.

Thishela: Bill, uta kanjani etifundvweni?

Bill: Ngigibela sidududu sami.

Thishela: Kulungile. Nitawati ema"possessives" masinyane.

VOCABULARY

letinye	more/some
kucolisa	apologize, be pardon
sati	we know (si+ati)
-nyenti	many
njalo njalo	and so on, and so forth
-gcoko (si-/ti-)	cap, hat
saMandla	of Mandla, Mandla's
-gangi (si-/ti-)	bad person, hoodlum
kufaka	to put
safaka	he put (si-a-faka, past indefinite tense)
-moto (iN-/tiN-)	motor, car
-bhayisikili (li-/ema-)	bicycle
kucolela	to prefer
kushayela	to drive
kuta	to come
kugibela	to ride
-dududu (si-/ti-)	motorcycle
masinyane	soon

STRUCTURE

Possessives

To form possessives in English we use the noun that

does the possessing with an 's, then the noun that is possessed, e.g. John's hat, the girl's cat, a man's worth, etc. In siSwati possession is indicated by putting the possessed noun <u>first</u>, then the noun that does the possessing <u>second</u>, just the reverse of English word order. Thus a literal translation of some siSwati possessives would be 'the hat of John, the cat of the girl, the worth of a man' and so on.

To begin, the noun that is possessed has no marking of any special sort. There is simply the noun stem with the appropriate noun class prefix. The noun that does the possessing, that is, the possessive noun, <u>follows</u> and is more complicated. Possessive nouns, like all nouns, are made up of a stem and a prefix. Any noun stem from any one of the eight noun classes can serve as a possessive stem. In addition to regular nouns, there are possessive stems based on other parts of speech, including the possessive pronoun stems, translated by the English my, your, his, her, our, and their. Finally, any proper name, like Mandla, or Susan, or Lindiwe, can serve as a possessive stem.

A possessive stem <u>must</u> take a concord prefix. Yes, more concords to learn! As with the other concords, the possessive concords "agree" with the noun

class of a particular noun in the sentence. Possessive stems take concord prefixes that agree with the noun class of the noun that is possessed, that is, the first noun.

Sigcoko saMandla

The cap poss.conc.-Mandla
or: The cap of Mandla
Mandla's cap

Likati laSusan

The cat poss.conc.-Susan
or: The cat of Susan
Susan's cat

Kudla kwemshayeli

The food poss.conc.-driver
or: The food of the driver
The driver's food

In the above examples the possessed nouns, sigcoko, likati, and kudla, come first and have no special marking. The possessive nouns, Mandla, Susan, the

driver, come second and are made up of a possessive stem and a concord prefix that agrees with the preceding noun, that is, the possessed noun. Thus, the concord prefix sa- agrees with sigcoko, which is a Class 4. singular noun, la- agrees with likati, a Class 3. singular noun, and so on.

Possessive Concords

A. In order to form possessives, then, we need to learn the possessive concords that are prefixed to the possessive stems. Since any noun from any noun class or any proper noun can serve as a possessive stem, you already know many, many, possessive stems. To form possessives you need only to learn the possessive concords that are prefixed to the possessive stems. We will first present the possessive concords in this section, then present a third type of possessive stem, the possessive pronoun stem, in the next section.

The possessive concords are prefixed directly to a proper name like Mandla, or Vusi, and directly to the possessive pronoun stems that translate as my, your, their, etc. (We will learn the possessive pronoun stems in Part B.) For regular nouns that serve as

possessive stems, the possessive concords are prefixed to the noun class prefix. Thus, the following formulas summarize the possibilities.

i) possessed noun — poss.conc.-proper name

sigcoko saMandla

bantfwana baSusan

ii) possessed noun — poss.conc.-possessive pronoun stem

sigcoko sami (my hat)

sigcoko sakho (your hat)

iii) possessed noun — poss.conc.-noun class prefix-noun stem

sigcoko semuntfu (the person's hat)

kudla kwemaMelika (the American's food)

likati lemndeni (the family's cat)

In this last type of possessive, iii) above, we find the possessive concords are attached directly to the noun class prefixes of the noun that does the possessing. When we present the possessive concords below you will quickly note that they all end in the vowel -a. Since several of the noun class prefixes begin with a vowel we find cases where two vowels come

together. When this happens the vowel of the noun class prefix is dropped and the final -a of the possessive concord changes to -e. For this reason we have listed the variant forms with -e in parentheses below. Some examples of this change:

sigcoko semndeni = sa- + um- + ndeni)

kudla kwemshayeli = kwa- + um- + shayeli)

The forms of the possessive concord with -e also occur when the possessive concord is prefixed to a plural Class 1. or 1a. noun. The plural noun class prefix for these classes is ba- or bo-, which should not trigger the change from the form with -a to the form with -e, but it does. It is simply one of those irregularities that must be learned.

With the rules for using the -e variant of the possessive stem in mind, we will now present the possessive concords.

Class 1. and 1a. um-/ba-, (u-)/bo-

Possessive Concords	wa-/ba- (we-/be-)
umfana waDlamini	(Dlamini's boy)
umntfwana wemshayeli	(the driver's child)
gogo wami	(my grandmother)
umfati wemuntfu	(the person's woman)

bafati bemshayeli (the driver's women)

bogogo bemfana (the boy's grandmothers)

bafana bebantfu (the people's boys)

Class 2. um-/imi-

Possessive Concords	wa-/ya- (we-/ye-)
umfula webantfu	(the people's river)
umndeni wemlimi	(the farmer's family)
umsebenti waMandla	(Mandla's work)
umbuto wemfana	(the boy's question)
imindeni yebantfu	(the people's families)
imibuto yaMandla	(Mandla's questions)
imisebenti yemuntfu	(the person's works)
imisebenti yami	(my works)

Class 3. li-/ema-

Possessive Concords	la-/a- (le-/e-)
likati laSusan	(Susan's cat)
lihembe lemlimi	(the farmer's shirt)
lihhashi lemfati	(the woman's horse)
likati lami	(my cat)
emakati emuntfu	(the person's cat)
emahhashi ebantfu	(the people's cats)

emajazi aMandla (Mandla's jersey)

emaphepha ami (my papers)

Class 4. si-/ti-

Possessive Concords	sa-/ta- (se-/te-)
sikolo saMandla	(Mandla's school)
sitfombe semshayeli	(the driver's photograph)
sinkhwa sebantfu	(the people's bread)
sigcoko sami	(my cap)
tikolo tebantfwana	(the children's schools)
titfombe temndeni	(the family's photographs)
tinkhwa taMandla	(Mandla's breads)
tinkhwa talikati	(the cat's breads)

Class 5. iN-/tiN-

Possessive Concords	ya-/ta- (ye-/te-)
inja yaMandla	(Mandla's dog)
imbuti yebafati	(the women's goat)
intfo yemdeni	(the family's thing)
inyama yemfati	(the woman's meat)
tintfo telikati	(the cat's thing)
tinja taMandla	(Mandla's dogs)
timbuti tenkhosi	(the king's goats)

tinyama temfati (the woman's meats)

tinyama temndeni (the family's meats)

Class 6. lu-/tiN-

Possessive Concords	lwa-/ta- (lwe-/te-)
lubisi lwaMandla	(Mandla's milk)
lubisi lwebantfu	(the people's milk)
lubondza lwemfati	(the woman's wall)
luhlanga lwemtfwana	(the child's stalk)
lutwane lwemfana	(the boy's toe)
tibondza taMandla	(Mandla's wall)
tinhlanga temfati	(the woman's stalk)
tinwele tebafati	(the women's hairs)
tintwane temshayeli	(the driver's toes)

Class 7. bu-

Possessive Concords	ba- (be-)
bulima bemtfwana	(the child's foolishness)
buhle bemfati	(the woman's beauty)
buhlalu bebantfu	(the people's beads)
tjwala baMandla	(Mandla's beer)
busha bemshayeli	(the driver's youth)

Class 8. ku-

Possessive Concords	kwa- (kwe-)
kudla kwaMandla	(Mandla's food)
kweba kwemshayeli	(the driver's theft)
kulala kwebafati	(the women's sleep)
kulamba kwemfati	(the woman's hunger)
kugula kwemndeni	(the family's illness)

B. Possessive Pronouns

We know now that possessives are formed by listing the possessed noun first, followed by the possessive noun. This latter noun is made up of a possessive stem and prefixed with one of the possessive concords we just discussed. The possessive concord "agrees" with the first, or possessed, noun.

We earlier established that there were several possible candidates that could serve as possessive stems; proper names, any noun, and the possessive pronouns. The possessive pronouns in siSwati are the equivalent of the English possessive pronouns my, your, his, her, our, your (plural) and their. In addition to these, there are possessive pronoun stems for all the noun classes, one for the singular and one for the plural. Since

most of the people nouns are in Classes 1. and 1a. however, we will only learn the possessive pronoun stems for the first and second persons, and for the third person, only the stems for Classes 1. and 1a.

The possessive pronouns are made up of a possessive pronoun stem prefixed by one of the possessive concords. The concord "agrees" with the preceding noun, the possessed noun.

The possessive pronoun stems are as follows:

	Singular	Plural
First Person		
Personal Pronoun	ngi (I)	si- (we)
Possessive Pronoun Stem	-mi (my, of me)	-etfu (our, of us)
Second Person		
Personal Pronoun	u- (you)	ni- (you)
Possessive Pronoun Stem	-kho (your)	-enu (your)
Third Person		
(Class 1. and 1a.)		
Subject Concord	u- (he, she)	ba- (they)
Possessive Pronoun Stem	-khe (his, her)	-bo (their)

Remember that prefixed to any possessive stem, be it a regular noun, a proper name, or a possessive pronoun

stem, is a possessive concord that "agrees" with the preceding noun, i.e. the noun that does the possessing. The rule for changing the -a of the possessive concords to -e before stems that begin with a vowel affects only the possessive pronoun stems -etfu (our) and -enu (your-plural) as these are the only ones that begin with a vowel.

Some examples of the possessive pronoun stems:

First Person

bafana bami	(my boys)
likati lami	(my cat)
inyama yami	(my meat)
sigcoko sami	(my cap)
bantfwana betfu	(our children)
umtfwana wetfu	(our child)
emakati etfu	(our cats)
likati letfu	(our cat)

Second Person

libito lakho	(your name)
kudla kwakho	(your food)
inja yakho	(your dog)
timbuti takho	(your goats)

bafana benu	(your-plural boys)
tinja tenu	(your-plural dogs)
inyama yenu	(your-plural meat)
sikolo senu	(your-plural school)

Third Person

indlu yakhe	(his, her, house)
babe wakhe	(his, her, father)
sitolo sakhe	(his, her shop)
tinkhomo takhe	(his, her cattle)
tindlu tabo	(their houses)
bantfwana babo	(their children)
kudla kwabo	(their food)
make wabo	(their mother)

In summary, the siSwati counterpart of the English possessive is made up of the possessed noun first followed by a possessive concord that "agrees" with the noun class of that possessed noun, and finally a possesive stem, i.e. either regular noun, a proper noun, or a possessive pronoun stem.

EXERCISES

I. Translate the following possessive expressions into English.

1. imoto yakhe
2. indlu yami
3. imoto yakho
4. indlu yabo
5. likati laSusan
6. kudla kwembuti
7. babe webantfwana
8. tinkhomo tenkhosi
9. make waMandla
10. umngani waBill
11. umdeni wetfu
12. imbuti yenu.

II. Translate the English possessive expressions below into siSwati.

1. the driver's goat
2. our family
3. my cap
4. the goat's food
5. the children's mother
6. Mandla's beer
7. the women's meat
8. the cat's milk
9. the cow's water
10. the king's house
11. the boy's beads
12. The preacher's friend

BILL'S GOAT IS FAT

Susan: Bill, ngifuna kubona imbuti yakho "Cedric."

Bill: Muhle Cedric! Uyimbuti lenkhulu. Ekuseni udle ematamati lamane.

Susan: Mhlawumbe utaw'tsenga imbuti lenye.

Bill: Mhlawumbe. Cedric udzinga umngani lomusha.

Susan: Ukutjelile yini Vusi kutsi unelikati lelisha lelingu "Sylvester"?

Bill: Yebo, kodvwa Sylvester ulikati lelibi. Sylvester ulikati lelidze, lelincama, lelidzala futsi. Mine, ngicolela tilwane letincane.

Susan: Sylvester muhle! Udlala nelikati lakitsi. Bacosha emagundvwane.

Bill: Linjani likati lakho?

Susan: Oh, likati lelifishane, futsi likati lelincane. Lidla emagundvwane.

Bill: Injani inja yenu?

Susan: Yinja lendzala. Sifike nayo siphuma eMelika.

Bill: Ngifuna kutsatsa Cedric ngimuse eMelika.

Susan: Ngikufisela inhlanhla lenhle! Kulukhuni kuhamba nesilwane indiza-mshini. Ngitakubona, Bill, sala kahle.

Bill: Hamba kahle, Susan.

VOCABULARY

-hle	good, beautiful
muhle	he (Cedric) is beautiful
-khulu	big, large, fat, a log
len-	Class 5. singular adjective concord
-tamati (li-/ema-)	tomatoe
-ne	four
lama-	Class 3. plural adjective concord
-nye	another, other, one
-sha	new
lomu-	Class 2. singular adjective concord
kutsi	that
leli-	Class 3. singular adjective concord
lelingu "Sylvester"	who is Sylvester
-bi	ugly, bad
-dze	long
-ncama	skinny
-dzala	old
-lwane (si-/ti-)	animal
-ncane	young
leti-	Class 4. plural adjective concord
-kitsi (ki + tsi)	variant form of 'our'
kucosha	to chase

-gundvwane (li-/ema-)	mouse
-fisha, -fishane	small, short
sifike nayo siphuma eMelika[10]	we brought it (the dog) from America (lit. we arrived with-it we came from America)
ngifuna kutsatsa Cedric nginuse eMelika	I want to take Cedric to America (lit. I want to take Cedric I-him-bring to America)
kufisa kufishela	variant forms of 'to wish'
-hlanhla (iN-/tiN-)	luck
-lukhuni	difficult
kulukhuni	it is difficult
indiza-mshini	airplane (lit. to fly a machine)

STRUCTURE

Adjectives

We all know that adjectives in English are used to

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[10] The use of two verbs in this sentence and in the following sentence forms is what's known as a complex verb. Complex verbs are typically made up of two verbs whose combination creates a meaning not otherwise expressed by a single verb. siSwati makes frequent use of such complex verb structures, and while it will be helpful to the student to be able to recognize them, it would be too complicated to introduce the rules concerning complex verbs at this point.

modify nouns. A big horse, a nice house, some beautiful trees, and so on. English adjectives are quite simple; they always have the same form and they nearly always precede the noun which they modify. In French or Spanish adjectives are more complicated as they must be marked according to the noun they modify. If the noun is feminine or masculine the form of the adjective must agree, that is, there is a feminine and masculine form of the adjective. Likewise the adjective must be marked for singular or plural according to whether the noun is singular or plural.

In siSwati, you will learn, there are a limited number of adjective stems. These stems are used to modify nouns in the same way that the English adjectives modify nouns. The stems never change their form but as you may have guessed, they have a set of prefixes, adjective concords, that "agree" with the noun they modify. In the first section below we will present the adjective stems, followed by the adjective concords in the following section.

In this lesson we deal only with the adjective stems and concords. In the next lesson, Sifundvo 19, we will introduce the relative stems and concords. Relative stems and adjective stems function exactly the

same way when they are used to modify nouns. They differ however, in other ways. For our purposes, they should be thought of as doing the same thing, that is, modifying nouns. The only difference is that some of the concords they take are different. For this reason we separate the adjective stems and the adjective concords into one lesson, and the relative stems with the relative concords into another lesson. The adjective stems are quite limited in number. There are many more relative stems.

A. The Adjective Stems

There are only a few adjective stems in siSwati. siSwati speakers do not always agree as to whether a stem is an adjective stem or a relative stem. Since most of the concords are the same for both types of stem it is not crucial that the stems be clearly distinguished.

The adjective stems we will use in this text are listed here. Many of them have already been introduced in the vocabulary section of this lesson. Several of the stems have been used with the impersonal prefix ku- in other lessons, e.g. kuhle 'it's nice, beautiful', kubi 'it's bad, lousy' and the numbers kunye, kubili, kutsatfu, etc.

-bi	ugly, bad
-dzala	old
-dze	long, tall
-fisha, -fishane	short
-hle	pretty, good, nice
-khulu	fat, big, large, lots
-ncama	thin, skinny
-ncane	small, young
-sha	new
-nye	one (also means other, another)
-bili	two
-tsatfu	three
-ne	four
-hlanu	five

B. The Adjective Concords

To modify a noun using an adjective you first give the noun, then the adjective. This order is just the opposite from the English word order, adjective-noun. The adjective follows the noun in siSwati and is composed of one of the adjective stems from above prefixed by an adjective concord. The adjective concords "agree" with the noun class of the noun the adjective modifies. This is similar to the way possessives are formed as you

learned in Sifundvo 17.

The adjective concords that are prefixed to the adjective stems are as follows:

Class 1. and 1a. um-/ba and (u-)/bo-

Adjective Concords lom-/laba-

Ngibona umtfwana lomkhulu.
I see a big child.
Umshayeli lomdzala ubona bafati.
The old driver sees the women.

Bafana labancane bayahamba.
The young boys are going.
Sibona bantfu labakhulu.
We see the big people.

Umzala lomncama uphuma eMelika.
The skinny cousin is coming from America.
Babe lomdzala udle kudla.
The old father ate the food.

Bomzala lababi batsenga inyama.
The bad cousins buy meat.
Ngibona bobabe labahle.
I see the good fathers.

Class 2. um-/imi-

Adjective Concords lomu-/lemi-

Umndeni lomuhle uhlala eMbabane.

The nice family lives in Mbabane

Nginemkhuba lomubi.

I have a bad habit.

Babona imifula lemihle.

They see pretty rivers.

Ngibona imigwaco lemidze.

I see long roads.

Class 3. li-/ema-

Adjective Concords leli-/lama-

Lisela lelibi lihlala eJozi.

The bad thief lives in Johannesburg.

Bantfwana batsandza liswidi lelihle.

Emasela lamabi adle inyama.

Bad thieves ate the meat.

Ngidla emaswidi lamahle.

I eat good sweets.

Class 4. si-/ti-

Adjective Concords lesi-/leti-

Bafati batsenga sidvwaba lesisha.

The women are buying a new mirror.

Silima lesibi sitsenga sinkhwa lesidzala.

The bad fool is buying old bread.

Umakhi wakhe tikolo letitsatfu.

The builder built three schools.

Babe utsenge tikotsela letimbili.

Father bought two tins.

Class 5. iN-/tiN-

Adjective Concords leN-/letiN-'

Inja lembi itaw'dla inyama lensha.

The bad dog will eat the new meat.

Umshayeli utsandza inhlanti lencama.

The driver likes skinny fish.

Timvu letimbili tidle tjani.

Two sheep ate the grass.

Imindeni inetimbuti letinfisha.

The families have short goats.

Class 6. lu-/tiN-

Adjective Concords lolu-/letiN

Nginatsa lubisi lolusha.

I drink new milk.

£maSwati ataw'tsandza lwandle loluhle.

The Swazi will like the pretty sea.

Babe unetinyawo letindze.

The father has long feet.

Umngani wami unetincingo letinsha.

My friend has a new telephone.

Class 7. bu-

Adjective Concord lobu-

Unebuso lobuhle.

You have a beautiful face.

Mandla unatsa tjwala lobubi.

Mandla drinks bad beer.

Tinkhomo tidla tjani lobusha.

The clows are eating the new grass.

Class 8. ku-

Adjective Concord loku-

Bantfu badle kudla lokuhle.

The people ate good food.

Dokotela wati kwelapha lokuhle.

The doctor knows a good cure.

Kudla lokudzala kubi.

Old food is bad.

EXERCISES

I. Put the following adjective-noun combinations into siSwati and then use them in a sentence.

Example: a good dog.
inja lenhle.
Umdeni utsenge inja lenhle.
The family bought a good dog.

1. The nice family
2. The new goat
3. three sheep
4. One house
5. a fat woman
6. bad food
7. A young mouse
8. A tall driver
9. A nice cat
10. The old fathers
11. four Swazis
12. a long river

II. Translate the following siSwati nouns and adjectives into English.

1. inkhomo lenkhulu
2. litamati lelihle
3. ematamati lamane
4. imbuti lendzala
5. likati lelinye
6. umtfwana lomubi
7. indlu lendze

8. bashayeli

9. umtfwana lomncane

10. thishela lomusha

AT LOBAMBA

Thishela: Susan, utakuya yini kaLobamba ngeliviki lelitako?

Susan: Yebo, umyeni wami uphuma kaLobamba. Kumnandzi lapho. Kumakhata manje ngoba kusebusika. Kumanti. Lihlobo lincono.

Thishela: Kalobamba kunetinkhomo letibovu. Kunetimvu letimhlope. Kunetintsaba letiluhlata. Kunematsafa labanti. Kuhle kakhulu.

Susan: Inkhosi ihlala lapho. Inetinkhomo letinyenti. Bantfu labambalwa bahlala lapho.

Thishela: Yebo! Bantfu labangaki?

Susan: Angati, mhlawumbe bangu 200.

Thishela: Kunemakethe yetitselo kaLobamba

Susan: Yebo. Batsengisa buganu lapho. Umyeni wami uyabunatsa, kodvwa mine, angibutsandzi. Buyababa kantsi futsi bumunyu.

Thishela: EmaSwati anatsa lobunyenti....acabanga kutsi iwayini ilula idvuma.

Susan: Mine, ngitsandza ncono iwayini lelula, Bill unatsa buganu.

Thishela: Angimangali!

VOCABULARY

-mnandzi	nice, pleasant
-makhata	cold
-sika (bu-)	winter
kusebusika (ku + ebusika)	it is winter
-manti	wet
-hlobo (li-/ema-)	summer
-ncono	better
kunetinkhomo	there are cattle (lit. it is with catt
-bovu	red
-mhlope	white
-luhlata	green
-tsafa (li-/ema-)	valley
-banti	wide
-nyenti	many, a lot of
-mbalwa	few
-ngaki	how many?
kutsengisa	to sell
-ganu (bu-)	local brew
-baba	bitter
kantsi	so, whereas, after all
kantsi futsi	as well as (lit. whereas again)
-munyu	sour

-lula	light
-dvuma	tasteless
kumangala	to be surprised

STRUCTURE

Relative Modifiers

Relative modifiers behave exactly like adjectives when they are used to modify nouns. The list of relative concords is nearly identical to the list of adjective concords. Only in a few cases are the concords different. The list of relative stems, however, as opposed to the list of adjective stems, is quite long. Many relative stems are directly related to nouns. For instance, emanti is the noun meaning 'water', -manti is the relative stem meaning 'wet', the noun luhlata means 'new grass', -luhlata as a relative stem means 'green'.

Because the relative concords and adjective concords are so similar many people fail to distinguish relative modifiers from adjectives. siSwati speakers themselves often argue as to whether a certain stem is a relative stem or an adjective stem. Relative stems, however, do differ from adjective stems when they are used as predicates. In the dialogue taking the impersonal ku- prefix.

This will be discussed in the following lesson. Allowing this justification for introducing relative modifiers separately from adjectives we will now list the relative stems.

A. The Relative Stems

There is no single "list" of relative stems. As we said above, there are many relative stems and potentially many more, as nouns can frequently be used as relative stems. The list we will learn contains many of the most commonly used stems.

-baba (-babako)	bitter
-banti	wide
-bovu	red
-buhlungu	painful
-bukhali	greedy
-butfuntfu	blunt
-dvuma	tasteless
-luhlata	green
-lukhuni	hard, solid
-lula	light (weight)
-lungile	kind, good
-makhata	cold
-manti	wet
-matima	heavy difficult

-mbalwa	few
-mhlophe	white
-mnandzi	nice, pleasant, good
-mnyama	black, dark
-munyu	sour
-ncono	better
-ngakanani	how much?
-ngaki	how many?
-ngcunu	naked
-ntima	black, dark
-nyenti	a lot, many
-phuya	poor

B. The Relative Concords

As with the adjectives a relative modifier follows the noun it modifies. The relative modifier is made up in exactly the same way as an adjective is put together, i.e. a relative stem carrying a relative concord as a prefix. The relative concord "agrees" with the noun that precedes it, i.e. the modified noun.

The relative concords are almost identical to the adjective concords. There is a simple rule that accounts for the differences. Below are listed both the adjective concords and the relative concords. See if you can

determine how they differ.

Adjective Concords	Singular	Plural
Class 1. and 1a.	lom-	laba-
Class 2.	lomu-	lemi-
Class 3.	leli-	lama-
Class 4.	lesi-	letiN-
Class 5.	leN-	letiN-
Class 6.	lolu-	letiN-
Class 7.	lobu-	
Class 8.	loku-	

Relative Concords	Singular	Plural
Class 1. and 1a.	lo-	laba-
Class 2.	lo-	le-
Class 3.	leli-	la-
Class 4.	lesi-	leti-
Class 5.	le-	leti-
Class 6.	lolu-	leti-
Class 7.	lobu-	
Class 8.	loku-	

By comparing the relative concords with the adjective concords you will see that every time an adjective concord has a nasal sound, that is, an m or an n, that

that part is missing from the relative concord. Thus, where the adjective concords are lom-, lemi-, lama-, leN-, or letiN-, the relative concords are simply lo-le-, la-, le-, and leti-.

Here are some examples of relative modifiers:

Class 1. and 1a. um-/ba- and (u-)/bo-

Relative Concords lo-/laba

umshayeli lobukhali	(the greedy driver)
bafati labangaki?	(how many women?)
babe lomnandzi	(the nice father)
bomake labanyeti	(a lot of mothers)

Class 2. um-/imi-

Relative Concords lo-/le-

umfula lomnyama	(a dark river)
imililo lemngaki?	(how many fires?)

Class 3. li-/ema-

Relative Concords leli-/la-

likati lelimhlophe	(a white cat)
ematamati laluhlata	(green tomatoes)

Class 4. si-/ti-

Relative Concords lesi-/leti-

sikolo lesibanti	(a wide school)
titselo letimunyu	(sour fruit)

Class 5. iN-/tiN-

Relative Concords le-/leti-

inja lentima	(a black dog)
tinkhomo letinyenti	(many cattle)

Class 6. lu-/tiN-

Relative Concords lolu-/leti-

lubisi lolumunyu	(sour milk)
tinhlanti letimanti	(wet fishes)

Class 7. bu-

Relative Concord lobu-

buhlalu lobungaki?	(how many beads?)
tjwala lobumunyu	(sour beer)
tjani lobuluhlata	(green grasses)

Class 8. ku-

Relative Concord loku-

kudla lokumakhata	(cold food)
kudla lokubabako	(bitter food)

EXERCISES

I. Use the following siSwati noun-plus-relative-modifier combinations in a sentence, then translate the siSwati sentence you have written into English.

Example: inyama lencono

Umgani wami utsenge inyama lencono.

My friend bought better meat.

1. ematsafa labanti
2. indlu lencono
3. umntfwana lomatima
4. litamati leliluhlata
5. indvodza lebukhali
6. tjwala lobubabako
7. bantfu labanyenti
8. bantfu labangaki
9. imbuti lemhlophe
10. tindlu letimbalwa

II. Translate the following English modifer-noun combinations into siSwati.

1. sour beer
2. a wide house
3. a greedy driver
4. a naked child
5. a red cow
6. a black goat
7. a kind man
8. tasteless wine

9. light beer
10. how much milk?
11. few builders
12. a lot of friends
13. a cold valley
14. a nice mouse
15. a better house
16. a difficult American
17. few cats
18. a greedy thief
19. white sheep
20. black fishes

IT'S RED AND WHITE AND EATS TOMATOES

Thishela: Asesidlale umdlalo. Sidzinga kufundza ema "relative stems". Ngicabanga ngentfo, isitselo, ibovu, kulesinye sikhatsi iluhlata, imunyu.

Bill: Lihabhula.

Thishela: Kulungile, Bill, wena, ucabanga ngani?

Bill: Kubovu, kumhlophe futsi. Kudla ematamati.

Susan: Yimbuti yakho - Cedric!

Bill: Ucinisile.

Susan: Ngicabanga ngentfo, imnyama, ilukhuni. Kumbalwa kaNgwane.

Bill: Sibhamu.

Susan: Cha.

Thishela: Ngumshini wetitfombe?

Susan: Cha. Tintfo letinyenti eMelika. Kulesinye sikhatsi tibovu, encenye, tiluhlata, kulesinye sikhatsi timhlophe. Linyenti lato timnyama.

Bill: Lucingo!

Susan: Yebo, ucinisile.

VOCABULARY

asesidlale (ase + si + dlala) let's play

-ntfo (iN-/tiN-) thing

ngentfo	of a thing (lit. it is a thing)
-habhula (li-/ama-)	apple
-bhamu (si-/ti-)	gun
ngumshini wetitfombe	camera
encenye	other times (lit. in other places)
lato	of them
linyenti lato	a lot of them
-cingo (lu-/tiN-)	telephone

STRUCTURE

1. Relative stems used as Predicates

Relative stems may be used as predicates as well as for modifiers or nouns. As modifiers they are the equivalents of the English modifier-noun combinations e.g. the big dog, the white house, or the greedy man. Used as predicates the relative stems are the equivalents of the use in English of predicate adjectives, e.g. the dog is big, the house is white, the man is greedy. In Sifundvo 5 we learned that there is no verb 'to be' in siSwati. To form predicates a subject concord is prefixed directly to the verb. In this way nouns as well as relative stems may be used as predicates, e.g. umfana uliSwati, the boy is a Swazi.

It is very simple to use a relative stem as a predicate. You simply prefix to the relative stem the subject concord that "agrees" with the subject noun.

Mandla umnandzi. (Mandla is nice)
Tinkhomo tibovu. (The cows are red)
Sinkhwa simnyama. (The bread is dark)

Since you already know all the subject concords for the different noun classes and you have just learned several relative stems, you need learn nothing new, (no new lists of concords!) in order to begin using relative stems as predicates.

We can now further justify the one distinction between adjective stems and relative stems. Not only do some of their concords differ when adjective stems are used as predicates they do not take the subject concords as the relative stems do. Adjective stems can be used as predicates but they take a special set of concords. For this reason we will only use the relative stems as predicates. Following the next section there will be some examples of relative stems used as predicates.

Below are some examples from each noun class demonstrating how relative stems can be used as (i) relative modifiers or (ii) predicates with specified

subjects. Remember that any relative stem can be used with the impersonal ku- to mean it is_____.

Class 1 and 1a. um-/ba- and (u-)/bo-

(i) umshayeli lobukhali (a greedy driver)
bashayeli lababukhali (greedy drivers)
make lobukhali (a greedy mother)

(ii) Umshayeli ubukhali. (the driver is greedy)
Bashayeli babukhali. (the drivers are greedy)
Make ubukhali. (the mother is greedy)

Class 2. um-/imi-

(i) umhlanga loncono (the better reed)
imihlanga lencono (the better reeds)
(ii) Umhlanga uncono. (the reed is better)
Imihlanga incono. (the reeds are better)

Class 3. li-/ema-

(i) lihashi lelintima (the black horse)
emahashi lantima (the black horses)
(ii) Lihashi lintima. (the horse is black)
Emahashi antima. (the horses are black)

Class 4. si-/ti-

(i) sikolo lesibanti (the wide school)
tikolo letibanti (the wide schools)

(ii) Sikolo sibanti. (the school is wide)

Tikolo tibanti. (the schools are wide)

Class 5. iN-/tiN-

(i) inja lemhlophe (the white dog)

tinja letimhlophe (the white dogs)

(ii) Inja imhlophe. (the dog is white)

Tinja timhlophe. (the dogs are white)

Class 6. lu-/tiN-

(i) lucingo lolubovu (the red telephone)

tincingo letibovu (the red telephones)

(ii) Lucingo lubovu. (the telephone is red)

Tincingo tibovu. (the telephones are red)

Class 7. bu-

(i) busuku lobumnyama (the dark night)

(ii) Busuku bumnyama. (the night is dark)

Class 8. ku-

(i) kudla lokudvuma (tasteless food)

(ii) Kudla kudvuma. (the food is tasteless)

2. The Impersonal Subject ku-

The impersonal subject ku- can be prefixed to a relative stem to form a predicate. The impersonal

subject ku- is the equivalent of the English 'it' as in it's old, it's nice, it's white. The ku- is used when there is no specified subject, or when we don't know who the subject is, or indeed, if there is a subject. Kubuhlungu means 'it's painful' without specifying what is painful.

In one game the teacher was playing in the dialogue, she first said she was thinking of a thing, -ntfo (iN-/tiN-). Because the word -ntfo was then the understood subject, the subject concord was used when joining the predicates isitselo, ibovu, and iluhlata. Further on in the game, Bill simply uses the ku- forms in kubovu and kudla as there was no understood subject like -ntfo.

You may already have noticed that the relative stems that are used as predicates, either with a specified subject or with the impersonal ku-, are very similar to the state of being verbs you learned in Sifundvo 12. As you will recall, certain verbs use the past perfect ending -ile to express a state of being as well as a past tense. Thus, ulambile can mean 'he has hungered' or 'he is hungry'. Used to mean 'he is hungry' the state of being verbs and the relative stems used as predicates

are formed exactly the same way, that is, by prefixing the subject concord to the stem. Both constructions are translated in the same way.

EXERCISES

I. For the following nouns, use <u>any</u> relative stem introduced in this lesson and give (i) the noun modified by the relative, and (ii) the noun as subject and the relative stem used as a predicate.

Example: umshayeli

umshayeli lomanti (a wet driver)

umshayeli umanti (the driver is wet)

1. bafati
2. timvu
3. inhlanti
4. lubisi
5. buhlalu
6. kudla
7. liSwati
8. emaKati
9. imifula
10. tikolo

II. Translate the following siSwati sentences into English.

1. Susan ujabulile. (kujabula 'to be happy')
2. Imbuti ilungile.
3. Litamati liluhlata.
4. Balungile.
5. Vusi ungcunu.
6. Bomakhi balambile.
7. Bill udziniwe.
9. Likati lijabulile.
10. EmaSwati alungile.
11. Bantfu bambalwa.

AT THE SHOP

Susan: Lesitolo sihle, asingene. Ngifuna kutsenga ingubo.

Mandla: Ngiyamati loyamfati, ngumniyo walesitolo.

Susan: Sawubona Nkhosi! Unjani?

Umtsengeli: Ngiyaphila, nine, ninjani.

Mandla: Sikhona, umngani wami ufuna kutsenga ingubo.

Umtsengeli: Uyayitsandza yini leyangubo?

Susan: Cha, angiyitsandzi leya, kodvwa ngitsandza lena. Imalini?

Umtsengeli: Ingemalangeni langu 7.

Susan: Ngifuna kubona lesasigcoko.

Umtsengeli: Sihle lesigcoko. EmaSwati afaka letigcoko ehlobo.

Susan: Yebo, ngivamisile kutibona leto.

Mandla: Susan, uyasibona yini lesasikhumba? Ngicabanga kutsi sihle.

Susan: Yebo, nalesikhumba sihle futsi. Ungatsenga tintfo letinyenti kulesitolo.

Umtsengeli: Yebo.

Susan: Ngitaw'tsenga leyangubo. Sekwenele kwalamuhla.

VOCABULARY

lesi	this (shop)
kungena	to enter
asingene (a + si + ngena)	let's enter
-gubo (iN-/tiN-)	blanket
loya-	that (woman)
-niyo (um-/ba-)	owner
ngumniyo (ngu + um + niyo)	it is the owner
walesitolo (wa + lesi + si + tolo)	of this shop
leya-	that (blanket)
lena (le + na)	this one (blanket)
imalini? (imali + ni?)	how much? (lit. money what?)
-langeni (li-/ema-)	currency of Swaziland, equal to one South African rand, or to $1.15 in U.S. dollars.
lesa-	that (hat)
kuvamisa	lit. to often. This verb must always be used in a complex (i.e. two verb) construction. It means 'often'
ngivamisile kutibona leto	I often see them (tigcoko)

-khumba (si-/ti-)	animal skin
-nga-	can (verb particle)
ungatsenga	you can buy
kulesitolo (ku + lesi + si + tolo)	in this shop (lit. it is this shop)

STRUCTURE

Demonstratives

Many of the grammatical constructions we have been learning in siSwati are similar in use to the equivalent construction in English. That is, the siSwati future tense is used when one would use the future tense in English, the siSwati possessives function similarly to those in English, and so. Of course, siSwati has some grammatical features like the concords, for which there is no English equivalent; siSwati also lacks other grammatical features, like prepositions, that English has. In the case of the absolute pronouns (Sifundvo 16), we learned that these pronouns, while translated as the equivalent of the English you, him, me, and so on, were used more frequently than their English equivalents.

The importance of the siSwati demonstratives cannot be underestimated. In English the demonstratives are

this and that for singular nouns, these and those for plural nouns, i.e. there are four different demonstratives. This, these are demonstratives used for things close at hand, that, those, for things nearby, within pointing distance, and when the things are far away, that yonder, those yonder.[10] Each of these positions has both a singular and plural form for each of the eight noun classes. Some quick arithmetic will tell you that there are 42 demonstratives in siSwati!

This means, unfortunately, that learning the demonstratives will be like learning three new sets of concords. As with the concords you will notice some regularities and patterns that will help you learn the demonstratives. Demonstratives are used far more frequently in siSwati than they are in English. They are used with nouns as they are in English, as in this cat, that man, these children, etc. Used as noun modifiers they are usually prefixed directly to the noun, demonstrative-noun class prefix-noun. They may also follow the noun, but this is done for emphasis. They are also used alone, as pronouns, the English equivalent being this (one), that (one), etc. siSwati speakers very frequently refer to a person using demon-

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[10] siSwati has a fourth position as well, for things that are quite far away. We will not be concerned with this here.

stratives rather than pronouns, i.e. saying 'that one lives in Mbabane,' rather than, 'he lives in Mbabane.'

Demonstratives are found in siSwati far more frequently than they are found in English. Below we list the demonstratives for each noun class with examples. You will often notice that the second syllable of the demonstrative prefix will be the same as the first syllable (usually the noun class prefix) of the noun. In this case the two identical syllables merge. If the second syllable of the demonstrative and the first syllable of the noun are not identical, but the noun (i.e. the noun class prefix) begins with a vowel, then that vowel, the first of the noun will be lost. The demonstrative will not change its shape. If you study the examples you will notice these changes taking place. Changes such as these are natural in a language and are made to facilitate pronunciation. In time they will become quite automatic.

Class 1. and 1a. um-/ba- and (u-)/bo-

Demonstratives I. lo-/laba-

II. loyo-/labo-

III. loya-/laba-

I. lomntfu (this person)
labantfu (these persons)

II. loyomshayeli (that driver)
labobashayeli (those drivers)

III. loyamfana (that boy yonder)
labafana (those boys yonder)

Class 2. um-/imi-

Demonstratives I. lo-/le-
II. lowo-/leyo-
III. lowa-/leya-

I. lomndeni (this family)
lemindeni (these families)

II. lowomfula (that river)
leyomifula (those rivers)

III. lowamhlanga (that reed yonder)
leyamihlanga (those reeds yonder)

Class 3. li-/ema-

Demonstratives I. leli-/la-
II. lelo-/lawo-
III. lela-/lawa-

I. lelikati (this cat)
lamakati (these cats)

II. lelolihashi (that horse)

lawomahashi (those horses)

III. lelaliSwati (that Swazi yonder)

lawamaSwati (those Swazi yonder)

Class 4. si-/ti-

Demonstratives I. le-/leti-

II. leyo-/leto-

III. leya-/leta-

I. lenja (this dog)

letinja (these dogs)

II. leyombuti (that goat)

letotimbuti (those goats)

III. leyanhlanti (that fish yonder)

letatinhlanti (those fish yonder)

Class 6. lu-/tiN-

Demonstratives I. lolu-/leti-

II. lolo-/leto-

III. lolwa-/leta-

I. lolunyawo (this foot)

letinyawo (these feet)

II. lololutwane (that toe)

letotintwane (those toes)

III. lolwalucingo (that telephone yonder)

letatincingo (those telephones yonder)

Class 7. bu-

Demonstratives I. lolo-

II. lobo-

III. loba-

I. lotjwala (this beer)

II. lobobulima (that foolishness)

III. lobatjani (that grass yonder)

Class 8. Ku-

Demonstratives I. lolo-

II. loko-

III. lokwa-

I. lofa (this death)

II. lokokudla (that food)

III. lokwakweba (that theft yonder)

EXERCISES

I. Translate the following siSwati expressions into English.

1. leyondlu
2. lendvodza
3. labantfwana
4. labobafati
5. lelɔlikati
6. lembuti
7. lobotjani
8. labashayeli
9. lokwakudla
10. letotikolo
11. lobabuhlalu
12. lesasikolo

II. Translate the following English expressions into siSwati and use them in a siSwati sentence.

Example: this food = lokudla

Ngiyadla lokudla. (I am eating this food)

1. that cat
2. those women yonder
3. this school
4. that mother
5. those fathers
6. these fish
7. that friend
8. this Swazi
9. those Americans
10. those rivers yonder
11. this milk
12. these sheep

ADVERBS AND COMPARATIVES

Beginning in this lesson we will concentrate on using the siSwati grammar we already know and, at the same time, building our vocabulary. Since the correct use of adverbs does not involve learning any new grammar we will add a list of commonly used adverbs to our vocabulary.

1. Adverbs

As opposed to the noun modifiers which we have already learned, adverbs modify verbs. In English many adverbs are made up of an adjective plus -ly, e.g. slow-slowly, bad-badly, quick-quickly, and so on. In siSwati you will likewise recognize most of the adverbs as being composed of an adjective or relative stem, plus a ka- prefix. Below are several adverbs with examples.

kabi badly, lousy, nastily

Vusi ushayela kabi.

Vusi drives badly.

kancane slowly, slightly, to a small degree

Lindiwe uhamba kancane.

Lindiwe walks slowly.

kakhulu a lot, very much, loudly, quickly

Bafati basebenta kakhulu.

The women work a lot.

kalula easily, lightly

Susan ufundza siSwati kalula.

Susan learns siSwati easily.

kalukhuni difficulty, under difficult conditions, painfully

Bantfu baphila kalukhuni edolobheni.

People live under difficult conditions in town.

kamatima heavily, very difficult

Mandla usebenta kamatima

Mandla works hard.

kamnandzi nicely, pleasantly, sweetly

Bantfwana bahlabele kamnandzi

The children sing nicely.

kafishane briefly, concisely

Lindiwe, khuluma kafishane ngalokufunako.

Lindiwe, say briefly what you want.

kabanti broadly, widely

LiSwati libhala kabanti ngalesihloko.

The Swazi writes broadly on this topic.

kancono better

Musa uva siSwati kancono kunesiNgisi.

Musa understands siSwati better than English.

kamhlophe clearly, very well

Thishela uchaze kamhlophe

The teacher explained very clearly.

kanye once

Umfundisi uyivule kanye incwadzi.

The preacher opened the book once.

kabili twice

Umntfwana uyidlale kabili ibhola

The child played the ball twice

katsatfu thrice

Lindiwe uye katsatfu esontfweni

Lindiwe walked to church thrice.

kanyenti often, many times, frequently

Bafana bahambe kanyenti kaLobamba

The boys walked to Lobamba many times.

kanje like this, in this manner

Vusi udla kanje

Vusi eats like this.

kanjalo like that, in that manner

Indvodza ikhulume kanjalo-ke.

The man spoke like that.

kabusha afresh, newly, a new

Umakhi wakha indlu yakhe kabusha.

The builder is building his house anew.

kanyekanye at the same time, all together

BoVusi naSusan bayatsandza kudla kanyekanye.

Vusi and Susan like to eat at the same time.

2. Comparatives

Now tnat you know how to form modifiers from adjective and relative stems, and adverbs from modifiers prefixed by ka-, you can form comparatives. In English, comparatives are characterized by the -er suffix, e.g. big-bigger, tall-taller, tough-tougher. Some comparatives in English, are formed with more plus the adjective, e.g. more indifferent, more concise, more tolerant, and so on.

The comparative in siSwati is formed by using the form kuna-, or its variant, kune-. The kuna-/kune- is prefixed directly to nouns and proper nouns (i.e. names). When used with verbs it stands alone. This will become clear when you study the examples that follow.

There are rules which determine when the kuna- or the kune- form will be used. The forms na-/ne- meaning 'and' or 'to have' follow the same rules. Study carefully the following cases where the kuna- form is used:

A. kuna-

(i) kuna- is prefixed directly to all proper nouns.

Ngitsandza Musa kunaNxumalo.

I like Musa more than Nxumalo.

Mandla umnandzi kunaHlophe.

Mandla is nicer than Hlophe.

Sitsandza Ginindza kancane kunaLwandle.

We like Ginindza less than Lwandle.

(ii) The kuna- form is prefixed to all Class la. nouns, (u-)/bo-. Since the u- prefix for Class la. singulars is rarely used, the kuna- is prefixed directly to the noun stem.

Lwandle utsandza Mandla kunababe.

Lwandle likes Mandla better than father.

Babe ubona bantfwana kunamake.

The father sees the children more (than he sees) mother.

With class la. plural nouns, however, the kuna- is prefixed the plural prefix bo-.

Ngitsandza make kunabogogo.

I like mother better than the grandmothers.

Sitsandza bogogo kakhulu kunabomzala.

We like the grandmothers much more than the cousins.

Ngivakashele bomkhulu kancane kunabobabe.

I visit the grandfathers less than the fathers.

(iii) The kuna- form is often used to form the comparative of place names.

Ngitsandza eNhlangano kunakaManzini.

I like Nhlangano more than Manzini.

Bavakashela eMbabane kunakaLobamba.

They visit Mbabane more than Lobamba.

(iv) Comparatives can also be formed using the possessive stems you learned in Sifundvo 17 or the demonstratives you learned in Sifundvo 21. In these cases the kuna- form is also used.

Ukhuluma kakhula kunami.

He speaks faster than me.

Lotjani buluhlala kunaloba.

This grass is greener than that.

B. kune-

The kune- form of the comparative is used in the following cases:

(i) While kuna- is prefixed to Class 1a. nouns, the kune- form of the comparative is used for all other noun

classes, 1-8. Kune- is prefixed to the noun class prefix. If that prefix begins with a vowel, as in the Class 1. singular um-, then the initial vowel of the prefix will drop. Watch for this change as you study the examples below.

Umyeni wami utsandza likhofi kunetjwala.
My husband likes coffee more than beer.

Tinkhomo tidla inyama kunelibhotela.
The cows eat meat more than butter.

Lwandle utsandza likati lami kunenja yami.
Lwandle likes my cat more than my dog.

Bafati batsandza umakhi kunemshayeli.
The women like the builder more than the driver.

If the noun class prefix does not begin with a vowel, kune- is prefixed directly to the noun class prefix without any changes.

Ngitsandza imbuti kunelikati.
I like the goat more than the cat.
Umgani wami utsandza tjwala kunelubisi.
My friend likes beer more than milk.
Umfundisi utsandza timvu kunebafati.
The preacher likes the sheep more than women.

(ii) Kune- is used to form comparatives of predicates as well as of nouns. In this case kune- stands alone before the second predicate.

Bill utsandza kulala <u>kune</u> kusebenta.
Bill likes to sleep more than to work.

Ngifuna kubona umyeni wami kunekubona umngani wami.
I want to see my husband more than I want to see my friend.

Knowing when to use kuna- and when to use kune- we can also form comparatives using predicates that are made up of relative stems and subject concords. (See Sifundvo 20). If the second noun is a Class 1a. noun or a proper noun, then kuna- will be used, otherwise kune- will be used.

Indlu ibanti <u>kune</u>sikolo.
The house is wider than the school.

Tinkhomo timhlophe <u>kune</u>timbuti.
The cows are whiter than the goats.

Umngani wakho ubukhali <u>kuna</u>make.
Your friend is more greedy than mother.

Lwandle umnandzi kunaMusa.

Lwandle is nicer than Musa.

Inyama incono kunenhlanti.

Meat is better than fish.

Emahashi antima kunetincingo.

The horses are blacker than telephones.

EXERCISES

Translate the following expressions into siSwati.

1. My dog is nicer than Mandla's cat.
2. We speak siSwati better than Musa.
3. Lwandle likes red cows more than white goats.
4. My children like milk more than beer.
5. I like to eat fish more than to eat meat.
6. He spoke briefly.
7. Susan learns siSwati easily.
8. The preacher sings pleasantly.
9. We visited your friend twice.
10. The king wants to see him more than to see us.
11. The drivers like Nhlangano more than Manzini.
12. The mother likes the children more than the cousins.

siSWATI TEXTS

In this lesson, and in the remaining two lessons, you will have a chance to read some siSwati reading passages. The purpose of these readings is firstly to give you practice in recognizing structures and vocabulary you have already learned in the preceding lessons. In addition to this primary purpose each of the reading passages include several new vocabulary items that will increase your siSwati vocabulary.

When you first encounter a new word in one of the following texts try to figure out the meaning of the word from the context of the sentence in which it appears. The new vocabulary items are listed in the VOCABULARY section at the end of the book. We have purposely left enough room in the text for you to write the meanings of new words next to them.

You will quickly note that each of the reading passages concentrates on a particular tense, the present, future, or past tense.

1. Siya eRestoranti

Siya erestoranti laseKwaluseni. Umnini walo ngumHangariyeni. Siphuma eMbabane. Ezulwini kuhle. Manje siyafika erestoranti. Kunemalondo[11] lamatsatfu. Kunebha. Umniyo uyasibingelela.

"Sanibonani, boNkhosi. Ninjani?"

"Sikhona, wena, unjani?" Siyabuta.

"Ngikhona. Lucolo, hlalani phansi."

---

[11] Literally kunemalondo means it - is - with - rondavels, ku + na-/ne- + ema + londo. The form ku + na-/ne- is commonly used to express the equivalent of the English 'there is/are' you will see more instances of this form as the text continues.

Sihlala eceleni kwelifasitelo. Umniyo usinika imenyu. Kunekudla lokunyenti. Mine, ngifuna inkhukhu. Mandla ufuna yona futsi. Susan ufuna siteykhi. Umniyo ubhala lesikufunako.[12] Uya ekhishini kuyolungisa kudla. Umkakhe uyamsita.

Sifica umukhwa, imfologo nesipunu. Sibona tingilazi teliwayini. Susan ufuna kunatsa iwayini.

"Nkhosi! Ngiyacolisa."

"Yebo, ufunani?"

"Ngicela ku-oda iwayini."

"Iwayini lebovu noma lemhlophe?"

"Iwayini lebovu incono, ngiyacabanga."

"Kulungile."

Uletsa iwayini. Simela kudla kwetfu. Umhlabeleli uyefika. Ucala kuhlabela tingoma ngesiHangariyeni. Mandla uyahleka.

"Kuyahlekisa kuva tingoma tesiHangariyeni kaNgwane." Ngibatshela kutsi banyenti bantfu kaNgwane. Susan uyavuma.

---

[12]Lesikufunako. The le- and final -ko are markers indicating this is a relative clause. Literally this form means which - we - it (food) - want.

Kudla kwetfu kuyafika. Inkhukhu imnandzi. Si-oda idizethi. Mandla ufuna likhofi, Susan ufuna litiya.

"Ngesutsi" kusho Susan.

Umniyo uyajabula. Ikhastoma lesutsi ikhastoma lejabulako.

siSWATI TEXTS

2. Ngeliviki lelitako sitakuya eMelika

Kusasa sitaw'ya kaManzini. Sitaw'tsenga emathikithi indiza-mshini. Ngeliviki lelitako sitakuya eMelika sitaw'vakashela eNyuyokhi, eChicago, naseSan Francisco.

Umzala wami uhlala eSan Francisco. Ufundza eNyuvesi yaseStanford. Sitaw'ndiza siye eJozi. Sitakuya eRio de Janerio. Sitaw'hlala liviki eRio. Sitaw'fundza kudansa i"samba." Sitaw'chubeka neluhambo lwetfu siye eMelika.

Sitaw'hlala ehhotela eNyuyokhi. Umnaketfu ufuna kubona indlu yeU.N. Dzadzewetfu ufuna kubona ikaw'bhoyi!

Sitaw'bona iNyuvesi yaseStanford. Dzadzewetfu utaw'fundza khona ngemnyaka lotako. Utaw'fundzisa siSwati. Ufuna kufundza iLaw. Utaw'sebenta kamatima. Mine, ngitaw'chubeka netifundvo tami eUBS.[13]

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[13]UBS stands for the University of Botswana and Swaziland. In the future each country will have its own university so the Kwaluseni campus will just be the university of Swaziland.

Ngemnyaka lotako ngitaw'fundza siSutfu nesiZulu. Ngifuna kufundzisa iBantu Languages. Mhlawumbe ngitaw'chubeka netifundvo tami eMelika.

Manje ngibala emalanga. Sitaw'suka eMelika emva kwemalanga lasitfupha.[14] Kulukhuni kulindzela.

---

[14] emva kwemalanga lasitfupha. Emva is a locative form meaning 'behind'. Certain locative forms like emva, edvute (near), entasi (lower), embili (in front of) are followed by kwa- or na- prefixed to the noun. They function like English prepositions.

emva kwa-	'behind'
edvute na-	'near to'
embili kwa-	'in front of'

Thus, emva kwemalanga (kwa + ema - langa) means 'after days'. Lasitfupha (la + sitfupha) means 'six'.

siSWATI TEXTS

3. Itolo siye eMbabane

Itolo ngiye eMbabane. Make nadzadzewetfu bahambe nami. Bahlala kuboMandla. Banembuti. Imhlophe. Banenja futsi.

Sidle lidina eMbabane erestorantini. Ngidle emaprawns. Dzadzewetfu udle khali. Sinatse iwayini lenyenti.

Siye emakethe. Sitsenge emahabhula nemaorintji. Ngiyatitsandza titselo. Make utsenge tishweshwe letinsha. Kunemamethi lamanyenti emakhethe kodvwa asiwasweli.

Siye eSwazi Plaza. Sitsenge kudla eO.K. Ngibuke tincwadzi nabomagazini eSwaziland News Agency. Dzadzewetfu utsenge inyuziphepha.

Sibone bangani labanyenti eSwazi Plaza. Ngibone Bill, liphis'ko. Ufundza siSwati. Ufike kaNgwane ngenyanga lephelile. Manje ukhuluma siSwati. Akulukhuni. Utaw'sebenta eLuyengo.

Bantfu banyenti eSwazi Plaza. Bomake bagcoke emahiya bobabe bafake emajobo. Bomake labanyenti bagcoke tingubo.

Siye ekhaya. Make upheke kudla. Sitjele babe ngelilanga letfu eMbabane. Sisheshile kulala ngoba sidziniwe!

VOCABULARY

The following siSwati-to-English vocabulary gives all the words you encountered in the preceding lessons. In addition, there are many siSwati words that were not used in the text, but are commonly used amongst the Swazi. By studying this vocabulary you will have the chance not only to review the siSwati words you already know, but to increase your vocabulary as you learn new words.

In the Vocabulary you will find nouns listed alphabetically according to their stem. The noun class prefixes that go with each noun stem are listed in parenthesis following the noun stem.

Some noun stems take prefixes from more than one noun class. When this is the case the different prefixes will be given, each with the appropriate English translation.

Some adjective and/or relative stems function as noun stems and thus take noun class prefixes. When this is the case the stem will be listed with the noun class prefix and English translation. For example, -hle is an adjective stem meaning 'good, beautiful, fine'. As such it takes adjective concords (see Sifundvo 18) and is then used as an adjective to modify nouns. -hle, however, can also function as a noun. As a noun stem it takes the Class 7 prefix bu-, buhle means 'beauty'.

Most adjective and relative stems also take the impersonal ku-, meaning 'it is'. Thus, kuhle means 'it is beautiful' or 'it is good'. If an adjective or a relative stem can function as a noun and take a noun class prefix, or can take the impersonal ku-, this will be noted.

Verbs are listed with the infinitive prefix ku-. This is to help you to identify the verbs and to distinguish them from nouns. It is important to note, however, that despite the presence of the infinitive prefix ku- the verbs will be listed alphabetically according to the first letter of the verb stem. For instance, kudla 'to eat' will be listed under d, kutsenga 'to buy' under t, and so on.

If the student wishes an English-to-siSwati vocabulary, we recommend An Elementary Course in siSwati already mentioned in Sifundvo 1.

A

kwakha (ku + akha)	to build
-akhi (um-/ba-)	builder
-andle (lu + andle = lwandle, no plural)	sea, ocean

B

ba-	they
-baba	bitter
-babe ((u-)/bo-)	father
kubakhona	to exist, lit. to-be-there
-bala (um-/imi-)	color
kubala	to count
kubaleka	to run away, flee, escape
-balo (lu-/no plural)	census
kubamba	to catch, grasp, take hold of
-bandza	cold
-bane (um-/imi-)	lightning
-bane (si-/ti-)	lamp
-banga (li-/ema-)	distance
-banti	wide
-banti (bu-) noun	width
kabanti (adv.)	broadly, widely
-bhantji (li-/ema-)	jacket
kubasa	to kindle fire, make fire
-bati (um-/ba-)	carpenter
kubatshela	to tell
-baya (si-/ti-)	cattle kraal
-biba (iN-/tiN-)	rat
kubeka	to put, place

-bele (bu-)	tenderness
-bha (irreg. Class 3. i-/ema-)	bar
-bhakede (li-/ema-)	bucket
kubhala	to write
-bhasi (li-/ema-)	bus
-bhambo (lu-/tiN-)	rib
-bhamu (si-/ti-)	gun
-bhanana ((u-)/bo-)	banana
-bhande (li-/ema-)	belt
-bhange (li-/ema-)	bank
-bhantsi (li-/ema-)	coat, jacket
-bhayisikili (li-/ema-)	bicycle
-bhedlela (si-/ti-)	hospital
-bhedze (um-/imi-)	bed
kubhema	to smoke (cigarettes, etc.)
bhidvo (iN-/tiN-)	vegetable
-bhodo (li-/ema-)	pot
-bhongolo (iN-/tiN-)	donkey
-bhotela (li-/ema-)	butter
-bhubesi (li-/ema-)	lion
-bhuloho (li-/ema-)	bridge
-bhuluko (li-/ema-)	trousers
-bhungulu (iN-/tiN-)	bug
-bhuti ((u-)/bo-)	brother
-bi	bad, ugly, evil
-bi (bu-) noun	evil, ugliness, badness
kabi (adv.)	badly, lousy
-bili	two
kabili (adv.)	twice
kubingelela	to greet
-bishi (lu-/no plural)	difficulty

-h si (lu-/no plural)	milk
kubita	to call, invite, cost
-bito (li-/ema-)	name
-bo	their
kubona	to see, understand, keep an eye on
-bondza (lu-/tiN-)	wall
kubonga	to thank, praise
kubopha	to tie up, arrest
-boshwa (si-/ti-)	prisoner
-bovu	red
-buhlungu	painful
kubuka	to look, look at, watch
-bukhali	greedy
-buko (si-/ti-)	mirror
kubulala	to kill
-bungu (si-/ti-)	worm
kabusha (adv.)	afresh, newly, anew
kubuta	to ask, question
-butfuntfu	blunt
-buti (iN-/tiN-)	goat
-buto (um-/imi-)	question
kubuya (intransitive verb)	to return, come back
kubuyela	to return
kubuyisa (transitive verb)	to return, bring back

C

kucabanga	to think
kucala	to start, begin, provoke, tease
-candza (li-/ema-)	egg

-catfulo (si-/ti-)	shoe
kucedza	to finish, complete
kucedzela	to finish (var. of kucedza)
kucela	to ask for
cha	no
kuchamuka	to appear, come from
kuchubeka	to continue
-cingo (lu-/tiN-)	telephone
-cinisile	right, correct, true
-cola (iN-/tiN-)	wagon
kucolela	to prefer
kucolisa	to apologize, beg pardon
-colo (lu-/no plural)	pardon
kucosha	to chase
-cwadzi (iN-/tiN-)	letter; book
-cwebe	full
kucwebe	it is full

D

-dada (li-/ema-)	duck
-damu (li-/ema-)	dam
kudansa	to dance
-dina (li-/ema-)	lunch
-dishi (iN-/tiN-)	basin
-dizethi (irreg. Class 3.) i-/ema-)	dessert

kudla	to eat
-dla (ku-) noun	food, eating
-dladla (li-/ema-)	kitchen
-dlala (iN-/no plural)	famine
kudlala	to play
-dlali (um-/ba-)	player
-dlalo (um-/ba-)	game
-dlebe (iN-/tiN-)	ear
-dlovu (iN-/tiN-)	elephant
-dlu (iN-/tiN-)	house
-dlubu (iN-/tiN-)	groundnut, peanut
-dokotela ((u-)/bo-)	doctor
-dolobha (li-/ema-)	town
-dududu (si-/ti-)	motorcycle
-dvodza (irreg. iN-/ema-)	man
-dvodza (bu-)	manliness
-dvonga (lu-/tiN-)	ravine
-dvuma	tasteless
-dvuna (iN-/tiN-)	captain, head man
-dvwala (li-/ema-)	rock
-dzaba (iN-/tiN-)	affair; story
-dzadzewetfu ((u-)/bo-)	our sister
-dzala	old
-dzala (bu-) noun	age
-dze	long
-dze (bu-) noun	length
kudzinga	to need
-dziniwe	tired

E

kweba (ku + eba)	to steal
-eba (ku-)	theft
ebusika	in winter
eceleni kwa- (kwe-)	near
edvutane	near
ehlobo	in summer
ekhatsi	inside
ekudzeni	far
ekuseni	in the morning, this morning
ekwindla	in autumn
-elani	why?
kwelekelela (ku + elekelela)	to help
-elusi (um-/ba-)	shepherd
embi kwa- (kwe-)	in front of
embili	in front, forward
emini	noon
emva kwe-	after
emphumalanga	east, in the east
emuva	behind
encenye	other times (lit. in other places)
indiza-mshini	airplane
endle	in the veld
-engameli (um-/ba-)	president
enshonalanga	west, in the west
kwenta (ku + enta)	to make, do
-enu	your (plural)
-esutsi	full, satisfied
-etfu	our, of us
kwetfuka (ku + etfuka)	to curse
etjwaleni	bar, liquor store
etulu	above

kufa	to die, be dead
-fa (ku-) noun	death
kufaka	to put into, put on (clothes)
-fana (um-/ba-)	boy
-fati (um-/ba-)	married woman
-fati (bu-)	womanhood
-fasitela (li-/ema-)	window
-fe (iN-/tiN-)	sugar cane
-fene (iN-/tiN-)	baboon
kufica	to find present, to be aware of
kufika	to arrive
-fika (ku-) noun	arrival
-fisha (var, -fishane)	short
kafishane (adv.)	briefly, concisely
kufisela	to wish
-fo (si-/ti-)	disease, illness
-fologo (iN-/tiN-)	fork
-fowetfu (um-/ba-)	my/our brother
-fu (li-/ema-)	cloud
-fudvu (lu-/tiN-)	tortoise
-fula (um-/imi-)	river
-Fulentji (si-/no plural)	French language
kufuna	to want
-fundvo (si-/ti-)	lesson, subject
kufundza	to learn, study, read
-fundzi (um-/ba)	learner
kufundzisa	to teach
-fundzisi (um-/ba-)	teacher, preacher

kufundziswa	to be taught
-futsa (emafutsa, no sing.)	lubricating grease, cooking fat
futsi	too, also, again

G

-gadze (iN-/tiN-)	garden
-galo (lu-/tiN-)	nail
-gangi (si-/ti-)	bad person, hoodlum
-ganu (bu-)	local brew
kugcoka	to wear
-gcoko (si-/ti-)	hat
kugcuma	to jump
-gesi ((u-)/bo-)	electricity
kugeza	to wash
kugibela	to ride
kugijima	to run
-gilazi (iN-/tiN-)	glass
-godzi (um-/imi)	hole
-gogo ((u-)/bo-)	grandmother
-goma (iN-/tiN-)	song
-gubo (iN-/tiN-)	blanket; dress
-gugu (li-/ema-)	treasure
-gula	sick
-gula (ku-)	sickness
-gulube (iN-/tiN-)	pig
-gundvwane (li-/ema-)	mouse
-gwala (li-/ema-)	coward
(bu-)	cowardice
-gwanco (um-/imi-)	road
-gwenya (iN-/tiN-)	crocodile

kuhamda	to walk, go, travel
-hambi (si-/ti-)	traveller, stranger
-hambo (lu-/tiN-)	journey
-Hangariyeni (um-/ba-)	Hungarian
-Hangariyeni (si-/no plural)	Hungarian language
-hatsa (bu-)	insolence
-hembe (li-/ema-)	shirt
-hhabhula (li-/ema-)	apple
-hhashi (li-/ema-)	horse
-hhotela (li-/ema-)	hotel
-hiya (li-/ema-)	woman's traditional dress
-hlaba (um-/imi-)	soil, ground, sand; earth, world
-hlabatsi (si-/ti-)	sand
kuhlabelela	to sing
-hlabeleli (um-/ba-)	singer
-hlahla (si-/ti-)	tree
-hlalu (bu-)	beads
-hlakanipha (ku-)	wisdom, cleverness
kuhlala	to sit, live at, stay
-hlalo (si-/ti-)	seat, chair
-hlamba (iN-/tiN-)	obscene language
-hlanga (um-/imi-)	reed
-hlangano (um-/imi-)	meeting, assembly
-hlangotsi (lu-/tiN-)	side
-hlanhla (iN-/tiN-)	luck
-hlanti (iN-/tiN-)	fish
-hlanu	five
-hlanya (lu-/tiN-)	madman
-hlatsi (li-/ema-)	forest
-hle	good, nice, pretty
-hle (bu-) noun	beauty

kuhle	it is nice
kuhle loko (var.)	
kahle (adv.)	well
kuhleka	to laugh, laugh at, mock
kuhlekisa	to cause to laugh
-hlitiyo (iN-/tiN-)	heart
-hlobo (lu-/tiN)	species
-hlobo (si-/ti-)	relative; friend
-hloli (um-/ba-)	supervisor, inspector
-hlombe (li-/ema-)	shoulder
kuhluma	to grow
-hlungu (bu-)	pain
-hlwayi (lu-/tiN-)	bullet
-holi (um-/ba-)	supervisor
-huhu (li-/ema-)	cockroach
-humusha (li-/ema-)	crook
kuhumusha	to translate

I

imalini?	how much?
impela	indeed
itolo	yesterday

J

kujabula	to be happy, be glad
-Jalimane (si-/no plural)	German language
-jamu ((u-)/bo)	jam
-jazi (li-/ema-)	overcoat
-jezi (li-/ema-)	jersey, sweater

-jobo (li-/ema-)	man's traditional clothes
-ju (lu-/no plural)	honey

K

kanjalo	thus, so
kantsi	but, whereas, after all
kantsi futsi	as well as
-kati (li-/ema-)	cat
-kawu (iN-/tiN-)	monkey
-khabi (iN-/tiN-)	ox
-khala (li-/ema-)	nose
-khala (si-/ti-)	hole
-khala (iN-/tiN-)	crab
kukhala	to weep, cry, complain
khali	curry
-khandlela (li-/ema-)	candle
kukhanuka	to desire, long for, wish for
-khanya (ku-)	light, shining
kukhanyisa	to light (something)
-khastoma (irreg. Class 3. i-/ema-)	customer
-khata (emakhata, no sing.)	cold
-khatsi (si-/ti-)	time
-khe	his, her
-khefi (Irreg. Class 3. i-/ema-)	cafe
-khekhe (li-/ema-)	cake
-khelwane ((u-)/bo-)	neighbor
-kherothi (li-/ema)	carrot

kukhetsa	to choose, select
-khishi (li-/ema-)	kitchen
-khisimusi ((u-)/bo-)	Christmas
-khiya (si-/ti-)	key
-kho	your (singular)
-khofi (li-/ema-)	coffee
-khohlisi (um-/ba-)	deceiver
kukhohlwa	to forget
-khoheli (um-/ba-)	advisor
kukhombisa	to show, indicate, point out
-khomo (iN-/tiN-)	cow, any beast
khona	there
-khondvo (um-/imi-)	path
-khono (um-/imi-)	arm
-khonto (um-/imi-)	spear
-khosi (iN-/tiN-)	king
-khowe (li-/ema-)	mushroom
-khuba (um-/imi-)	habit
-khuhlane (um-/imi-)	common cold, fever
-khukhu (iN-/tiN)	fowl, chicken
-khulu	big, large, great
-khulu (bu-) noun	bigness, greatness
kakhulu (adv.)	a lot, very much, loudly quickly
kukhuluma	to speak, talk, converse
-khumba (si-/ti-)	skin, hide
-khumbi (um-/imi-)	ship
kukhumbula	to remember
-khuni (lu-/tiN-)	firewood
-khwa (monosyllabic Class 2. umu-/imi-)	knife

-khwama (si-/ti-)	handbag
kukhwesha	to move aside, move out of the way, stand back
-kinga (iN-/tiN-)	problem
-klabishi (li-/ema-)	cabbage
kodvwa	but
-kolo (si-/ti-)	school
-kotela (si-/ti-)	tire
-koti (lu-/no plural)	eagle
-kotini ((u-)/bo-)	cotton
-kululu (li-/ema-)	flea
kusasa	tomorrow
kuvamisa (compound verb, see S.14)	often
kuwa	to fall

L

-lahle (li-/ema-)	piece of coal
-laka (lu-/no plural)	cruelty
kulala	to lie down, sleep
-lala (ku-) noun	sleep
kulamba	to hunger
-lamba (ku-) noun	hunger
lamuhla	today
kulandza	to fetch
-langa (li-/ema-)	day, sun
-langeni (li-/ema-)	monetary currency of Swaziland
lapha	here
-lata (lu-/no plural)	cream
-lente (um-/imi-)	leg

Lesihlanu	Friday
Lesine	Thursday
Lesitsatfu	Wednesday
-letisi ((u-)/bo-)	lettuce
kuletsa	to bring
-lilo (um-/imi-)	fire
kulindzela	to wait for
kulima	to plow, cultivate
-lima (si-/ti-)	fool, idiot
-lima (bu-)	foolishness
-limi (um-/ba-)	farmer
-lingo (si-/ti-)	temptation
Lisontfo	Sunday
-loheya ((u-)/bo-)	eagle
-lomo (um-/imi-)	mouth
-londo (li-/ema-)	rondavel
-londza (si-/ti-)	sore, wound
-luhlata	green
-lukhuni	difficult
kulukhuni	it is difficult
kalukhuni (adv.)	difficulty, painfully
-lula	light
kalula (adv.)	lightly, easily
-lumbi (um-/ba-)	white man
kuluma	to bite, itch
-lunga (ku-)	righteousness
kulunga	to become all right, become correct
kulungile	o.k., fine, good
-lwane (si-/ti-)	animal
Lwesibili	Tuesday
-lwimi (lu-/ti- irreg. Class 6)	tongue; language

kuma	to be standing, stop, wait
-make ((u-)/bo-)	mother
-makhelwane ((u-)/bo-)	neighbor
-makethe (Irreg. Class 3. i-/ema-)	market
-makhata	cold
-makoti ((u-)/bo-)	bride
-mali (Irreg. Class 3. i-/no plural)	money
-malume ((u-)/bo-)	maternal uncle
kumangala	to be surprised
manje	now
-manti	wet
masinyane	soon
-matima	difficult, hard
-matima (bu-)	difficulty
kamatima (adv.)	heavily, very difficult
-mbalwa	few
-mbila (um-/imi-)	maize
kumela	to stop for, wait for
-Melika (li-/ema-)	an American
-menyu (Irreg. Class 3. i-/ema-)	menu
-methi (li-/ema-)	mat
Mgcibelo	Saturday
mhlaka	on the day of
mhlawumbe	maybe, perhaps
-mhlophe	white
kamhlophe (adv.)	clearly, very well
-mi	my, of me
kumila	to grow

mine	me
-mkami ((u-)/bo-)	my wife
-mkhulu ((u-)/bo-)	grandfather
-mlabalaba ((u-)/bo-)	puzzle
-mnandzi	nice, pleasant
-mnandzi (bu-) noun	sweetness, niceness
kamnandzi (adv.)	nicely, pleasantly, sweetly
-mnyama	dark, black
-mnyama (bu-) noun	darkness
-mongo (si-/ti-)	forehead
-moto (iN-/tiN-)	motor, car
-moya (um-/imi-)	spirit
-moya (um-/no plural)	wind, air
Msombuluko	Monday
-munyu	sour
-musa (um-/no plural)	kindness
-mzala ((u-)/bo-)	cousin

N

na-/ne-	and
-naketfu (um-/ba-)	our brother
kunatsa	to drink
-ncama	skinny
-ncane	young
-ncane (bu-) noun	smallness
kancane (adv.)	slowly, slightly, to a small degree
nco, nco	knock, knock!
-ncono	better

kancono (adv.)	better
-ndeni (um-/imi-)	family
-ndla (emandla, no sing.)	strength, power
kundiza	to fly
-ne	four
-nesi ((u-)/bo-)	nurse
-nga (emanga, no sing.)	lies, falsehood
-ngakanani?	how much?
-ngaki?	how many?
ngalesinye sikhatsi	sometimes
-ngani (um-/ba-)	friend
-ngani (bu-)	friendship
ngani?	why?
-ngati (ku-)	ignorance, not knowing
-ngatsandzi (ku-)	dislike, not loving
-ngcunu	naked
kungena	to enter, come in, go in
ngi-	I
-Ngisi (si-/no plural)	English language
ngiyabonga	thank you
ngoba	because
-ngubo (iN-/tiN-)	blanket
ngumshini wetitfombe	camera
-Ngwane (li-/ema-)	Swazi person
kaNgwane	Swazi nation
ni-	you (plural)
-ni?	what?
kunika	to give, pass to
nine	you (plural)
-nini?	when?
-nini (um-/ba-)	owner

ninjani?	how are you? (to two or more people)
-niyo (um-/ba-)	owner of it
-nja (iN-/tiN-)	dog
-nja (bu-)	rudeness, behave like a dog
njalo njalo	and so on, and so forth
-njani?	how?
kanje (adv.)	like this, in this manner
-nkhe	all, the whole of
-nkwa (si-/ti-)	bread
noma	or
-Ntaliyane (si-/no plural)	Italian language
-ntfu (umu-/ba-)	person
-ntfu (bu-)	humanity
-ntfwana (um-/ba-)	child
-ntfwana (bu-)	childishness, childhood
-nti (emanti, no sing.)	water
-ntima	black, dark
kunuka (intransitive verb)	to smell
-numzane (um-/ba-)	headman of home
-nwalu (lu-/tiN-)	chamelion
-nwe (monosyllabic Class 2. umu-/imi-)	finger
-nwele (lu-/tiN-)	hair
-nya (lu-/no plural)	unkindness
-nyaka (um-/imi-)	year
-nyango (um-/imi-)	door, doorway
-nyawo (lu-/tiN-)	foot
-nye	one
kanyekanye	at the same time, all together

-nyembeti (lu-/tiN-)	tear
-nyenti	many, a lot of
kanyenti (adv.)	often, many times, frequently
-nyoka (bu-)	deceit
-nyuziphepha (Irreg. Class 3. i-/ema-)	newspaper

O

ku-oda (ku + oda)	to order
kona (ku + ona)	to sin, make a mistake
-ona (ku-)	sinning
koma (ku + oma)	to thirst
-orintji (li-/ema-)	orange
kosa (ku + osa)	to roast, grill, toast
-panela (si-/ti-)	spanner, wrench
-Panishi (si-/no plural)	Spanish language
-pelepele ((u-)/bo)	pepper
kupha	to give
-phahla (li-/ema-)	twin
-phalafini ((u-)/bo-)	paraffin, kerosene
-phalishi (li-/ema-)	porridge
-phandze (iN-/tiN-)	root
kuphangisa	to hurry, be quick
-phaphi (um-/ba-)	magician
kupheka	to cook
-pheki (um-/ba-)	cook
kuphela	to end, to finish
kuphendvula	to answer

-phepha (li-/ema-)	paper; newspaper
kuphephetsa	to blow
-phi?	where?
kuphila	to be alive, be healthy
-phila (ku-) noun	life, health
kuphindza	to repeat
-phisi (iN-/tiN-)	hyena
-phisko (li-/ema-)	Peace Corps volunteer
-phondvo (lu-/tiN-)	horn
kuphuma	to come from, get out of; rise (the sun)
-phumphu (iN-/tiN-)	mealie meal
kuphumula	to rest
-phungane (iN-/tiN-)	fly
-Phuthukezi (si-/no plural)	Portuguese language
-phuya	poor
-pikili (si-/ti-)	nail
-pipi (li-/ema-)	smoking pipe
-posi (li-/ema-)	mail, post office
-punu (si-/ti-)	spoon

S

kusa	to dawn, become light, become day
-saka (li-/ema-)	sack, bag
kusala	to remain, stay behind
-sango (li-/ema-)	gate
sanibona	hello (to two or more people)
sanibonani	hello (to two or more people)

sawubona	hello
kusebenta	to work
-sebenti (um-/imi-)	work, job
-sebenti (si-/ti-)	worker, servant
-sela (bu-)	theft
-sela (li-/ema-)	thief
-sele (um-/imi-)	ditch, trench
seloku	still
kusha (intransitive verb)	to burn
-sha	new
-sha (bu-) noun	youth
kushanyela	to sweep
kushaya	to strike, hit, beat, play (a musical instrument)
kushayela	to drive
-shayeli (um-/ba-)	driver
-sheleni ((u-)/bo-)	shilling, ten cents
kushesha	to quicken, to hurry
kusheshisa	to act quickly, hurry
-shikishi (lu-/tiN-)	quarreller
-shini (um-/imi-)	machine
-shisa	hot
kushisa (transitive verb)	to burn, be hot
-shisi ((u-)/bo-)	cheese
kusho	to say
-shukela ((u-)/bo-)	sugar
-shweshwe (si-/ti-)	skirt
si-	we
-si (emasi, no sing)	curdled milk, yogurt

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-siba (lu-/tiN-)	feather; pen
-sika (bu-)	winter
-sikilidi ((u-)/bo-)	cigarette
-sila (um-/imi-)	tail
-silaha (li-/ema-)	butchery
-simbi (iN-/tiN-)	iron
-sindvo (um-/imi-)	noise
-sisi ((u-)/bo-)	sister
kusita	to help
-su (lu-/no plural)	stomach
-siti (um-/ba-)	helper
-so (bu-)	face
-so (li-/ema-)	eye
-sobho (li-/no plural)	soup
-sotja (li-/ema-)	soldier
kusuka	to go away (from), start out (from)
-suku (bu-)	night
kusukuma	to stand up
-Sutfu (si-/no plural)	Sotho language
-Sutfu (um-/be-)	a Sotho person
-Swati (li-/ema-)	a Swazi person
-Swati (si-/no plural)	the Swazi language
-swayi (lu-/no plural)	salt
-swidi (li-/ema-)	sweet, dessert

T

kuta	to come

-tafula (li-/ema-)	table
-tali (um-/ba-)	parent
-tamati (li-/ema-) (var. tamatisi)	tomato
-te (bu-)	nakedness
-teshi (si-/ti-)	station
-tfo (iN-/tiN-)	thing
-tfombe (si-/ti-)	photograph
-tfongo (bu-)	sleep
kutfunga	to sew
-tfunti (um-/imi-)	shad
kutfwala	to carry on the head
-tfwalo (um-/imi-)	luggage
-thayi ((u-)/bo-)	tie
-thikithi (Irreg. Class 3. i-/ema-)	ticket
-thilomu (Irreg. Class 3. i-/ema-)	tearoom
-thishela ((u-)/bo-)	teacher
-timba (um-/imi-)	body
-tini (si-/ti-)	brick
-tinyo (li-/ema-)	tooth
-tiya (li-/ema-)	tea
-tja (si-/ti-)	utensil, container, dish
tjani (Irreg. Class 7)	grass
-tje (li-/ema-)	stone
kutjela	to tell
kutjengisa	to show
tjwala (Irreg. Class 7)	beer, liquor
-tsaba (iN-/tiN-)	mountain
-tsafa (li-/ema-)	valley

-tsakatsi (um-/ba-)	witch
-tsakatsi (bu-)	witchcraft
kutsandza	to like, love
-tsandza (ku-) noun	loving
-tsandvo (lu-/no plural)	love
-tsanga (li-/ema-)	pumpkin; thigh
-tsango (lu-/tiN-)	fence
-tsatfu	three
katsatfu (adv.)	thrice
kutsatsa	to take, pick, catch (a bus)
kutsela	to pour
-tselo (si-/ti-)	fruit
kutsenga	to buy
kutsengisa	to sell
-tsetfo (um-/imi-)	law, rule, regulation
-Tshwana (si-/no plural)	Tswana language
kutsi	to say
kutsi	that
-tsi (lu-/tiN-)	stick
tsine	us
-tofu (si-/ti-)	stove
-tolo (si-/ti-)	store
-tulo (si-/ti-)	chair
-tulu (li-/no plural)	the sky, rain
-twane (lu-/tiN-)	toe
-twane (lu-/tiN-)	claw, fingernail

U

u-	you or he/she/it

uhlalaphi?	where do you stay? (where do you live?)
unjani?	how are you?
uphumaphi?	where are you from?
utsini?	what did you say?
uyaphila?	how are you?

V

kuva	to hear, perceive, feel, understand
kuvakashela	to visit
-vakashi (si-/ti-)	visitor
kuvala	to close
-valo (si-/ti-)	door, lid
kuvela	to appear, come from, originate
-viki (li-/ema-)	week
-vila (li-/ema-) (bu-)	idler, lazy person laziness
-vivane (lu-/tiN-)	butterfly
-vu (iN-/tiN-)	sheep
kuvula	to open
-vula (iN-/tiN-)	rain
kuvuka (intransitive verb)	to wake up
-vula (iN-/tiN-)	rain
kuvuma	to agree
-vumelwano (si-/ti)	concord
kuvusa (transitive verb)	to wake up
kuvusela	to greet

W

kuwasha	to wash, launder
-wayini (Irreg. Class 3. i-/no plural)	wine
wena	you (sing.)
wena wekunene	you who belong here (polite term of address)
wena weluhlanga	you of the reed (polite term of address)

X

-Xhosa (si-/no plural)	Xhosa language

Y

kuya	to go to
-yalitsi (iN-/tiN-)	needle
-yama (iN-/tiN-)	meat
-yanga (iN-/tiN-)	moon, month
kwati (ku + ati)	to know
-ati (ku-) noun	knowledge
-yatsi (iN-/tiN-)	buffalo
yebo	yes
kuyekela (ku + yekela)	to leave, quit
-yeni (um-/ba-)	husband
-yilo (si-/ti-)	floor
yini?	question particle (makes a sentence into a question)
-yoka (iN-/tiN-)	snake

kuyolungisa	to prepare, to cause to become
-yoni (iN-/tiN-)	bird
-yosi (iN-/tiN-)	bee

Z

-zambane (li-/ema-)	potato
-Zulu (si-/no plural)	Zulu language